

Cp283.09
F28s1.1
c.2

A HISTORY OF THE PARISH OF
ST. JOHN'S EPISCOPAL CHURCH

Rev. Joseph Caldwell Huske, D.D.

**THE LIBRARY OF THE
UNIVERSITY OF
NORTH CAROLINA
AT CHAPEL HILL**



**THE COLLECTION OF
NORTH CAROLINIANA**

Cp283.09

F28s1.1

c.2

CP. 283.
F. 2831.
c. 2



A History of the Parish
of
St. John's Episcopal
Church

By the Rev. Joseph Caldwell Huske, D.D.

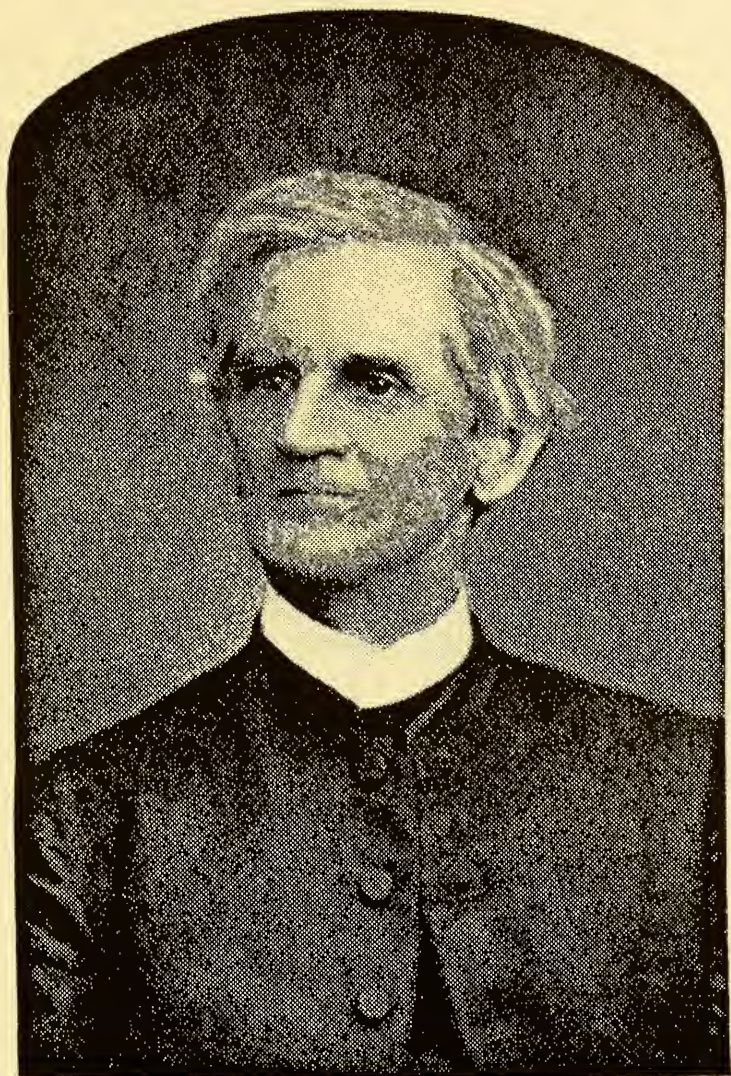
Published By
FAYETTEVILLE OFFICE SUPPLY CO.
December 1976

A History
of the
Parish of St John's
Haythorpeville
N. C.

By Rev A. C. Kupper D.D.
from 1817 to 1831

"Quid enim est actus hominis,
nisi memoria rerum veterum
ante superiorum aetate contigit?
Commemoratis autem antiquitatis
exemplorumque solatio summa cum
delectatione et auctoritatem rationis
afferat et fidelis"
Cecilius Orator. Chap 34.

1879.



THE REV. JOSEPH CALDWELL HUSKE, D.D.
RECTOR — 1851-1888

Digitized by the Internet Archive
in 2012 with funding from

Institute of Museum and Library Services under the provisions of the Library Services and Technology Act administered by the State Library of North Carolina. Grant issued to subcontractor UNC-CH for Digital University's Religion in North Carolina project.

FOREWORD

Saint John's Church was organized in April, 1817. Fourteen years later, in May, 1831, the entire central portion of Fayetteville, including Saint John's Church, was destroyed by fire. Those first fourteen years were rich and eventful for Saint John's. A church was built, and a Sunday School was organized. Saint John's took an influential position in the community and in the Diocese of North Carolina. Six men served as Rector of the parish during that short period. The fire destroyed nearly all of the parish records of that early period, and we know almost nothing of those men and their work. The communion silver was saved, as was the Parish Register. The Haigh family kept the key to the doors of the church, and someone kept a faded picture of Bethel Judd, the first Rector. Nothing else remains to tell us of the early days of Saint John's.

There were tantalizing clues that more information about this period might exist. In April, 1917, Saint John's celebrated its Centennial. During the festivities, Col. C. W. Broadfoot delivered an impressive address tracing the history of the parish. He quoted at length from "an unfinished sketch of St. John's Parish" written by the Rev. Joseph Caldwell Huske, D.D., the eighth Rector of Saint John's. Col. Broadfoot quoted just enough from this sketch to suggest that it might contain a wealth of information about the first fourteen years of Saint John's.

By the 1970's, Dr. Huske's historic sketch had disappeared. No one seemed to know what had become of it. Dr. Huske's great grand-daughter, Mrs. Richard S. Kelly, Jr., became fascinated by this manuscript. After a year of detective work, she traced it to the Huske Family Papers in the Southern Historical Collection in Chapel Hill.

I had the privilege of going to Chapel Hill with Mrs. Kelly, and Mrs. Marsden deRosset, Dr. Huske's grand-daughter, to see this manuscript. The "sketch" filled a large ledger book, several hundred pages in Dr. Huske's handwriting. The story it told was fascinating. The three of us became so absorbed in this history that we forgot to eat lunch. Arrangements were made to have a photo-copy made of the entire manuscript, for further study.

The Vestry of Saint John's was delighted to learn of this important discovery, and they asked the parish Bicentennial Committee to have Dr. Huske's manuscript published, as a part of the celebration of the two hundredth birthday of our nation.

It is particularly appropriate that the work and ministry of Dr. Huske should be recognized during this Bicentennial year. No man served longer as Rector of Saint John's; no Rector made more of an impression on Saint John's Church and on the Fayetteville community.

Joseph Caldwell Huske was born at the old Huske homestead on Ramsey Street in Fayetteville on June 7, 1822, the son of John and Ann Tillinghast Huske. His father was a member of the first Vestry of Saint John's. He was educated at the Stewart Academy in Fayetteville, and then at the University of North Carolina, graduating at the head of his class in 1843. He was ordained Deacon at Saint John's on March 21, 1847, and, on January 23, 1849, he was married in Saint John's to Margaret Kirkland Strange, daughter of Judge and Mrs. Robert Strange.

He began his ministry at Grace Church, Morganton, North Carolina, where he was ordained to the Priesthood on October 8, 1849. He served the parishes in Morganton and Lincolnton until the death of the Rev. Jarvis B. Buxton on June 2, 1851, when he was called to become Rector of Saint John's. He continued in that position until his retirement in 1888.

Dr. Huske led Saint John's through the agony of the Civil War and its aftermath, into a period of growth and vitality. During his rectorship, Saint John's first Sunday School building was erected, a building that was used during the week to provide free education for the children of the community. It was a time of growth in size and in spirit for Saint John's.

He was loved and respected throughout the community. At the time of his death, a friend of his published this testimonial: "He has been going in and out amongst us for forty-odd years, doing his duty, but doing it so thoroughly, so cheerfully, that, jostling no one, we had to come to look for his manly form and bright face on our streets, to feel his hearty hand-shake, to hear his cordial greetings, to listen to his prayers in the sick room and for the dying, as things of course. What a glorious life was his."

His leadership extended beyond this parish and community. Twice he was nominated to become a Bishop: first, in 1881, to succeed the Rt. Rev. Thomas Atkinson as Bishop of North Carolina, and, three years later, to become the first Bishop of the new Diocese of East Carolina. He declined both nominations because of his failing health. He represented his diocese at several General Conventions of the Episcopal Church. When the Diocese of East Carolina was formed, he is the one who proposed its name. At the time of his death, he was president of the Standing Committee of the Diocese of East Carolina.

His health forced his retirement as Rector of Saint John's in 1888, and he was named Rector Emeritus. He continued to be active in the community. He founded Saint Thomas' Church on Hybart's Hill, and Saint Joseph's Church, where he continued to hold services until his death in 1897.

Dr. Huske's memory is honored in the southeast corner of Saint John's Church. The stained glass window showing the charge to the apostles was given by the Altar Guild in his memory. On the beautiful, ornate door leading into the parish house, there is a plaque, noting that the baptistry has been set apart to the memory of Dr. Huske. But, far more than that, the continued life and vitality of Saint John's Parish is a living memorial to this learned, humble, devoted priest.

I am delighted that Dr. Huske's history of the early days of Saint John's is now being published, and I would like to express gratitude to those who made it possible:

—to the Southern Historical Collection of the University of North Carolina, for preserving this manuscript in the Benjamin Robinson Huske Papers and for making it possible for us to publish this history.

—to the many descendants of Dr. Huske, still active in Saint John's for encouraging and supporting this undertaking;

—to the Senior Warden, Dr. W. C. Powell and the Vestry of Saint John's, for designating this as a Bicentennial project for the parish;

—to Thurman Williams, Jr., for making copies of the manuscript available;

—to Ramon L. Yarborough, for his help in reproducing the photographs used in this book;

—to the Rev. Joseph S. Huske, Jr., for his help in translating his great grand-father's Latin;

—to the Rev. Charles O'F. Mastin, Rector of Christ Church, St. Peter's Parish, Easton, Maryland for providing the picture of Dr. Henry M. Mason;

—to Mr. and Mrs. Philip Wiley Haigh, Jr., for providing the silhouette of the Rev. Philip Bruce Wiley;

—and to Mrs. John N. Hauser, the Parish Bicentennial Chairman, and to Mrs. Hal W. Broadfoot, Mrs. John H. Anderson, Mrs. Kenneth Lancaster, and Mrs. Richard S. Kelly, Jr., for endless hours spent deciphering Dr. Huske's handwriting, and preparing this manuscript for publication, duplicating as nearly as possible the original.

The Sunday after Dr. Huske's death, the Rector of Saint John's, the Rev. Isaac Wayne Hughes, described his predecessor as a person "of manly strength, of Christian virtue, of saintly living." It is a special joy and privilege to make the work of this remarkable clergyman available to new generations of church people. In him, and in the heroic souls about whom he wrote, we see a vision of what the Church can be. Here we find strength and inspiration as we move into our nation's third century.

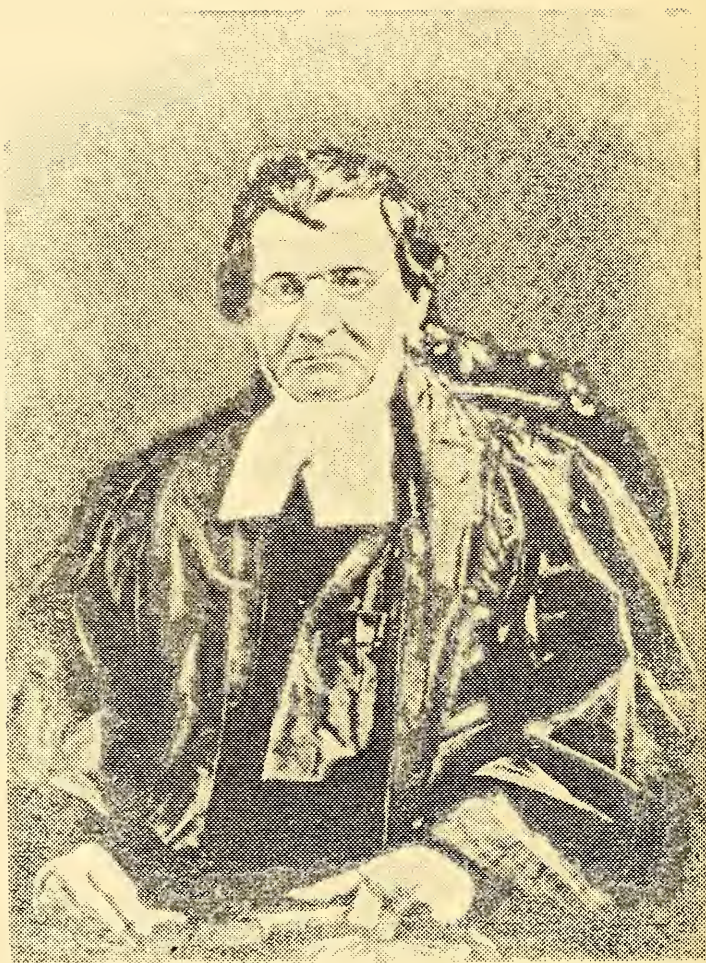
When this book was about to go to press, we learned that this is not the first attempt to publish Dr. Huske's history. The minutes of the October 7, 1902, Altar Guild meeting report: "Miss Mallett suggested asking permission of the Huske family to have published Dr. Huske's 'History of the Church in Fayetteville' — the Guild to undertake this, by subscription — this was heartily endorsed."

At the November, 1902, meeting we are told, "The Pres. reported having spoken to Mr. Ben. Huske about the printing of Dr. Huske's History of St. John's Church, and he said the work was not in condition to give to the publisher, and he hoped during the Winter to go over it and get it ready for publication. The family appreciated the Guild's offer."

I am delighted that this project, begun seventy-four years ago, has now been completed.

The Rev. Robert L. Ladehoff
Rector of Saint John's Episcopal Church

Fayetteville, North Carolina
August 17, 1976



THE REV. BETHEL JUDD, D.D.
RECTOR — 1817-1818

A HISTORY OF THE PARISH OF ST. JOHN'S

The public services of the Episcopal Church were first held in the town of Fayetteville, N. C. in the month of January, 1817, by the Rev. Bethel Judd, D.D. — a clergyman of the Church from the Diocese of Connecticut, who had come to the South for his health and had been residing in Wilmington for a few years previous to that date. He had been the Rector of St. James Church, Wilmington, since the autumn of the year 1814, according to the statement of Col. J. G. Burr¹ in the sketch of the Parish of St. James, who therein writes:

"In the autumn of this Year (1814) the Vestry secured the services of Rev. Bethel Judd, D.D. As Dr. Judd was induced to visit the South mainly for the benefit of his health, the Parish enjoyed the benefit of his ministrations only about 8 months of the year. There is evidence, however, that his residence here was attended with great benefit to the Church."

John Winslow, the son of the Rev. Edward Winslow, who resided near Boston,² and who was Chaplain of the British Army in the Revolutionary War, at that time a resident of the town of Fayetteville, went to Wilmington on business in the latter part of the year 1816 and there made the acquaintance of Rev. Mr. Judd, and invited him to visit Fayetteville with a view of establishing the church in this place.

Mr. Winslow had been brought up in the church, i.e., the English Church, as it existed in America before the Revolution, in his boyhood, and judging from both writings and traditional testimony was strongly attached to it, intelligent in regard to it, liberal in giving to it and devoted to working for it.

To him, it is believed, more than to any other single person, is the Church in Fayetteville indebted for its foundation.

In the Winslow family we have an example of the traditional character of the Church's faith. John Winslow imbibed his knowledge and love of the Church from his father, Rev. Edward Winslow, above mentioned, who was a clergyman of the Church of England in the Colonies, thoroughly educated & pious, as appears from letters which I have seen.³ And this knowledge and love of the Church, John Winslow handed down to his son, Edward Lee Winslow, so long known in this Diocese as the Secretary of the Convention, and whose knowledge of the Church, liberality to it while he had the means, and deep devotion to it, are known by all of the present generation.

The Services of the Church were held at first in the old Academy, a large building which stood on the lot next to the Episcopal Church, and which was burned down in the Fire of 1831 — its site being now occupied by the handsome brick residence of Mr. Jesse K. Kyle.

I have often been told of the first meetings of the Church in this building, which I well remember, by the aged members of the Church — some few of whom "still remain but the rest are fallen asleep."

Among these none gave me a more minute or graphic account than "Sam Mackey" — a slave belonging to Mr. Winslow, who was Sexton of the Church from its first organization in 1817 until his death in 1861.

It was his pardonable boast, that he rang the bell of the Academy for the first meeting after Mr. Judd came and had continued to ring it until old age and feeble health prevented his active labor — a period of 43 years. In the latter part of his life he went blind, but was able to get about by the help of a child to lead him. The Vestry of the Church allowed him to hold his office as Sexton, as an honorary distinction, to the day of his death which occurred in June 1861. It was my duty and pleasure to minister to him, as a member of the Church, for the last 10 years of his life. He was a rare instance of intelligence and knowledge of the Christian faith and his cheerful submission to God's will, in the midst of feeble health & blindness, brought confirmation to my own faith and comfort to my heart. I officiated at his funeral which was attended by an immense crowd of colored people who seemed to be profoundly affected by my sermon on his death.

At the time the Rev. Mr. Judd came to Fayetteville, it was a place of great commercial importance in N. C. and was rapidly growing in population and wealth.

There were few, however, comparatively, who were members of the Church or in sympathy with it — indeed, who had any knowledge of it. But these few appeared to have been, like Mr. Winslow, intelligent, earnest, & devoted. It is not surprising, therefore, that they should have seen the importance of organizing a congregation and should have taken the measure to accomplish this at once.

Accordingly, on Easter Monday, April 9th, 1817, the congregation was organized by electing a Vestry and assuming the name of St. John's Church.

Mr. Winslow was elected Senior Warden of the Vestry and Paris J. Tillinghast, Sr., Junior Warden. Mr. Judd was elected Rector with a salary of \$1500. It is much to be regretted that the minutes of the Vestry perished in the Great Fire of 1831, so that we are left without a full account of the organization and early history of the Parish. The fact, however, of the organization at the time named, rests upon a written circular put forth by a Committee of the Vestry, some short time afterwards, appealing to the public for help in their important enterprise.

This Document throws such light upon the subject and will be of such interest to the members of this Parish, for whom this sketch is mainly intended, that it is here given in full. It came into my possession with other important papers, relating to the Church, of the late John Winslow, thro' the kindness of my friend, the late Hon. Warren Winslow, his second son. These papers have been of great use to me in getting a knowledge of the early history of the Parish.

The Document above alluded to is in the following words:

"In the state of N.C. there are (a) few in number of Episcopalians, who have not for many years enjoyed the worship and ordinances of the Church to which they belong. On the 24th of April last, a convention of the several churches, remaining in the state, was held and a regular organization took place. The increasing population of the Town of Fayetteville, having collected together a small number of Episcopalians from various parts of the country, in the month of January last, the public services of the Church were commenced and a society organized on the following Easter

Monday.

For the purpose of erecting a house of worship and for the support of a minister Great Exertions and liberal donations have been made by members of the Society and others well disposed to Religion; the result, however, is not such as will entirely effect the object: an application to foreign aid, therefore, is the only resort. The importance of a Church in Fayetteville, not only to the cause of Religion, to the place where it is to be built, but to the dispersed members of the Episcopal Church in this country, induces the Vestry of St. John's Church Fayetteville, to request such pious & well-disposed Christians as desire the promotion of religion, to afford such pecuniary assistance as they may think expedient, towards the erection of a decent building for the celebration of the worship and ordinances of the Church and their liberality will be gratefully acknowledged."

Signed

"R. Raiford
Hugh Campbell
John Winslow

Committee
on behalf
of St. John's
Fayetteville

Fayetteville, N. C.
May 14, 1817"

This circular was sent by Mr. Winslow to N. Rogers & Son of New York City, a business firm of high reputation at that time and members of the Church, as appears by the following letter, which I copy, as throwing some light upon the general state of the Church in the United States at that time:

New York, June 3, 1817

"Mr. John Winslow

Dear Sir:

I have to acknowledge your favour of the 14th ult., inclosing the proceedings of the Episcopal Convention of your State, also a blank subscription paper for collection in aid of your funds for building a Church at Fayetteville. I am much pleased to find our Church growing in your state and that it has become a member of the General Convention of the Episcopal Church of the United States. We have lately had a very respectable & interesting Session at this place in which your state was represented. It would give me much pleasure to have it in my power to forward your views in raising a sum by subscriptions towards building your Church, but there are so many calls on Episcopalians here for Churches through-

out the State, Bible Societies, Theological Schools, & c & c. I am fearful I shall not be able to do much.

I am, my dear Sir, your Friend
and obedient Servant

N. Rogers"

The session referred to in the above letter was held at "Trinity Church, New York City from 20th to 27th day of May inclusive, at which N. Carolina was admitted into union with the Convention."⁴

The Paper was returned with the following names as subscribers:

N. Rogers & Son, N.Y.	\$50.00
King & Hillhouse, N.Y.	50.00
T. & J. T. Laurence, N.Y.	30.00
Kissam & Wetmore, N.Y.	25.00
Sundry small sub., N.Y.	30.00
Lambeck & Brothers, N.Y.	50.00

All of which was paid except the subscription of King & Hillhouse, amounting in all to \$185.

This, as far as appears, is the only amount contributed by persons outside the town of Fayetteville, although there were Circulars sent to other persons, as appears by a letter of John Winslow to Isaac Winslow of Boston in 1818.

There is no record of the amount raised for the building of the Church, within the town of Fayetteville, but among the Winslow papers there are memoranda of subscriptions & collections, which would indicate that the Churchmen of that day were highly liberal and were helped in their work which they had in hand by others in the Community (not Episcopalians), in the most liberal manner. And it is proper to add that the aid given by those who were not of the Church was not to the building of the Church alone, but was continued for some years to the support of the minister.⁵ As an additional evidence of the liberal spirit of that day, it may be mentioned, that the salary given to Mr. Judd was \$1500. per annum — a sum which considering the small number of Churchmen and the low price of living at that time must be allowed to be very liberal. Indeed the Churchmen of that day, most of whom have gone to their rest & reward, were distinguished for their liberality and devotion to the Church, from which they did not swerve ever after, as I have good reason to know.

They began right & did "run well" even to the end. It is pleasant to their descendants to read that a deep impression was thus made upon the minds of the Church at large, in this Diocese, by this fact.

In the Report of the Committee on the state of the Church in 1818, we find the following testimony relating to the Church in Fayetteville:

"On the 1st of May, 1817, the Rev. B. Judd removed his station to the Charge of a congregation which on the preceding Easter Monday, had by him been organized in Fayetteville. The zeal of that Congregation of which young men form a principal part, has been eminently evidenced by their

regular & devout attention to the worship of the Church, by their liberal contributions to the support of their minister and by their donations & exertions for the erection of a Church, which will soon be completed; and which when completed will be equal, perhaps, in point of elegance to any in the State.”⁶

The fact here alluded to that a large number of young men was connected with this Congregation at its beginning, has continued to characterize it ever since.

The Parish Record which was fortunately saved from the fire of 1831 shows the names of those who communed in the Church for the first 10 years of its existence as well as those who were Confirmed. And this gives us information respecting the early religious history of many, both men and women, who have been known in our own day — such men as Charles P. Mallett, Jno. W. Wright, Robert Strange, John A. Cameron, John Huske, Charles T. Haigh, (?) Mallett & Louis D. Henry, all of whom were young men at that time; and such women as Mrs. David Ochiltree, Mrs. James Baker, Mrs. Caroline Winslow, Mrs. Charles T. Haigh, Mrs. John Huske, Miss Jane Strange & Mrs. Ed. W. Wilkings & others — all of whom but one, Mrs. E. W. Wilkings, have gone to “sleep in Jesus” after a faithful walking with God; and Mrs. Wilkings who still lives is yet a living example of Christian faith and love.⁷

At the first Communion in this town before the organization of the Parish — sometimes between Jan. 1st & Easter Day, 1817 — there were 14 persons who communed, the only one of whom that lived up to a recent date, was Mrs. Lucy Ann Ochiltree, who died in June, 1872 — a woman who in every respect and amidst many vicissitudes and trials exhibited in a quiet & humble way all the traits of a Saint of God.⁸ She was the daughter of John Winslow by his first wife.

Below are the names of the persons present at this first Communion in St. John’s Church:

- | | |
|--------------------------|-------------------------|
| “1. Mrs. Charles Mallett | 8. Mrs. Ochiltree |
| 2. Mr. Duncan McLeran | 9. Mr. Charles Chalmers |
| 3. Mr. John Abernathy | 10. Mr. Peter Mallett |
| 4. Mr. David Ochiltree | 11. Mr. Raiford |
| 5. Mrs. Peter Mallett | 12. Mr. Philip Raiford |
| 6. Mrs. Hugh Campbell | 13. Miss Betsey Winslow |
| 7. Mrs. Winslow | 14. Mr. John Winslow” |

At the next Communion on Easter Sunday, 24 communed. On Whit Sunday, 21. It must be remembered that none of these persons had been Confirmed, as there was no Episcopal Visitation of this Parish until 1819 by Right Rev. Bp. Moore of Va. — of which notice will be taken hereafter.

There is no record of any other Communion in this Parish until Christmas Day, 1818.⁹

Rev. Mr. Judd continued to be the Rector of the Parish during the year 1817. It is not known at what time exactly he vacated his office, but the Parish Register shows his last official acts to have been the burial of William Barry Grove on the 30th of March, 1818 and the marriage of Oliver P. Stark to Rachel Dobbin May 14, 1818.

Mr. Grove was a member of Congress from this District from 1791 to 1803, according to Wheeler, and a highly influential citizen.¹⁰ The Journal of the Convention shows that Mr. Judd was made President of the Convention of 1817, which met in Newbern — the first Convention held in the Diocese after the commencement of the present Century — and also, of the Convention which met in Fayetteville, April 2, 1818, and made his Parochial Report to that Convention.¹¹

He must have resigned the Rectorship during the summer of that year, as he was succeeded by Rev. Mr. Bedell Oct. 1, 1818.

John Winslow was a lay-member from St. John's to the first Convention held at Newbern, April 24, 1817. Mr. Judd and Mr. Winslow were members of the first Standing Committee elected at Newbern.

The Convention at Newbern, having applied for union with the General Convention, Rev. Mr. Judd was elected the Clerical Delegate, Moses Jarvis of Newbern, being the Lay-Delegate.

The following facts relating to Rev. Dr. Judd have been furnished me by the Right Rev. Bishop John Williams — present Bishop of the Diocese of Conn. — which I transcribe, it being my purpose to collect & record all the information I can get relating to the Rectors of this Parish:

"Rev. Bethel Judd was born at Watertown, Conn. A.D. 1776, graduated from Yale College — 1797; received the title of D.D. from Trinity College, Hartford — 1831; was ordained Deacon by Bp. Jarvis of Conn. at Cheshire, Conn., June 8, 1800 and Priest by Bishop Moore of N. York.

He was Rector of St. James, New London, Conn. 15 years; Principal of Cheshire Academy, Conn. from 1832-35. Afterwards he was missionary to St. Augustine, Florida. At one time President of St. John's College, Annapolis, Md. Died in Wilmington, Del., April 8, 1858, being at the time of his death the oldest clergyman of the Church in the United States."

I have also been informed by Dr. Hills of Burlington, N. J. that he once had charge of a Parish in Clyde, N. Y. and he thinks received a few votes for Bp. of Conn. when Bishop Brownell was elected. Bp. Williams says he was a very low churchman but was sound on Episcopacy & wrote a book entitled, "Presbyterian Ordination Doubtful."

The Church having been organized as above stated and the Vestry having adopted measures to build a Church, the lot upon which the Church stands was purchased.

It consists of 3 tracts:

(I) A lot purchased from the Presbyterians — the southern side of the present Church lot. This Lot was bought by the Elders of the Presbyterian Church in 1811, from John Kelly for \$750. It was sold to the Vestry of the Church in 1817 for \$1250. It is described in a deed conveying it to the Vestry dated June 11, 1817, and recorded in Book C. No. 2, p. 861 in Register's office. It was conveyed by Mr. Kelly to the Commissioners of the Town to hold in trust for the Presbyterian Church and conveyed by them to the Vestry. The Elders of the Presbyterian Church also made a deed for the same, which is recorded in Book C. No. 2. p. 863. This Lot is described as having a front on Green St. of 85 Feet. The following names are mentioned in these two deeds as Vestrymen and Trustees of the Episcopal Church, viz: "Hugh Campbell,

John Winslow, Paris J. Tillinghast, Sr., Simeon Belden, Sebastian Staiert, Robert Raiford, John Huske, James Townes, Newman Kershaw, James Seawell, David Hay, Charles P. Mallett."

(II) Lot Number 2. adjoining the above on the North was purchased from the Estate of Peter Mallett. There are two deeds, also, for this lot dated Aug. 26, 1818; one by Sarah Mallett, widow of Peter Mallett and one by John Eccles and John Winslow, Executors of Peter Mallett, to the same persons as above, as Vestrymen, with the names of John Crusoe, John A. Cameron, & David Ochiltree added.

These deeds are registered in Book G. No. 2. p. 518. They call for 90 feet front on Green St., so that the whole front on Green St. would be (85+90) 175 feet. But the front on Green St. of the Church Lot, as now fenced is less than this. I suspect that the Church owned a part of the street that now runs to the Creek at the site of Broadfoot's or Hooper's Mill, especially as that street is twice called an alley in the deeds recorded. My impression was that in my boy hood this was only an alley, but in this I am not confirmed by older persons now living;¹² I cannot, therefore, tell how it is that the measurement does not hold out, if this conjecture be not true. The amount paid for this lot was \$1300.

(III) Lot No. 3 which completes the Church lot as now existing was obtained from George Hooper of Wilmington, brother¹³ of William Hooper, signer of the Declaration of Independence, and Father of the late Archibald McLaine Hooper and Grandfather of Professor J. DeBerniere Hooper of Chapel Hill. It appears to have been a gift to the Church, as the Consideration mentioned in the Deed is a trifle and the whole Church Lot is said in one of the Winslow papers to have cost \$2550. — the amount paid for Lots No. 1 & 2, viz. \$1250. + \$1300. = \$2550.

The Deed for this lot is recorded in Book H. No. 2. p. 375.

And here let me stop a moment to say that to me this "piece of ground" with these metes and bounds, is the dearest Spot on Earth. It is connected by a bond indissoluble, with all the memories & associations of my life. I can remember it as far back as when I was 4 years old, especially for the reason that at that age I went to school to Miss Sarah Richards in the Eastern or back room of the old Academy. That building and its front yard I remember perfectly well. On the North of it, immediately adjoining, was the Church building — the House of God with its towering steeple rising up above the trees that shaded the Holy ground. The Church was indeed the House of God and the ground upon which it was built was indeed holy ground, to the heart of childhood. The Preacher as he stood in the Pulpit, which had a handsome canopy over it as a sounding board, was indeed the Minister of God, to a degree so intensely felt as that after years have not increased, but, I fear, diminished the sense of that truth. In the Churches successively built upon this holy ground, I was baptized, confirmed, ordained, married, and have now ministered 28 years.

In this Church other members of my family have received those divine offices, which pertain to them in their sphere in the Divine Kingdom.¹⁴

In it my own dead have had paid to them the last rites of the Church and from it their bodies have been borne to the last resting place — father, mother, brothers, sister, near kinsmen and friends. To that Spot my heart

ever turns, as the home of my Spirit, upon Earth. Wheresoever I may be, the daily sight it, ever carries me back to the consecrated past, recalling all the holy feelings of childhood and youth and — with a shrinking of shame — its follies, too. I can see even now in the depths of my mind, as in a picture hal-
lowed by time the Bishop Ravenscroft, standing in the pulpit and towering, not only in the majesty of his natural form, but “in the greatness of his strength” as an intellectual giant and ambassador of God.

And the “Corona,”¹⁵ as the Latins called it, the people listening in circle around him with upturned faces, and kindling eyes to hear from his lips, in tremendous power, the Word of God. I can hear even yet the words of the Ten Commandments, ringing in my ears, as he spake them, as if indeed by authority of God. I have, too, in my mind the vivid scenes of a later day, when the Bishop Ives — handsome in person and graceful in manner and solemn in aspect — stood forth, amid the brilliant lights at night and preached the Word in Strains of Winning Eloquence, or laid his hands upon the heads of the people with inimitable gracefulness & solemnity of manner.

Who could ever forget him as he appeared in his Episcopal robes in the early days of his Episcopate, when his ardent soul lit up his face with an almost divine glow as he enforced the purity of Church doctrine, unmixed and unpalsied by the horizon of Rome. “Eheu quam mutatus ab illo. Episcopo, postea quam fuit!”¹⁶ When I became a man, I knew him well, was the object of his kindness and love, was his pupil and had his confidence and though he destroyed my confidence in him, in after time, I cannot ever remember him without a sigh and a tear! The sweet remembrance of what he once was shall cover his memory with the mantle of Charity, as the grass and flowers cover the place where his body rests, “Sit in pace!”¹⁷

How dear to the heart the Spot whence these divine influences have ever been flowing out, as the Holy Waters which Ezekiel saw flowing out of the Temple of God!

From this holy ground the eye can see things and scenes “to memory dear” from earliest dawn of life. On “the East towards the sun-rising” it is bounded by Cross Creek — the beautiful Sand-hill Stream, familiar to me in all its devious windings from its fountainhead to its mouth as it enters into the waters of the Cape Fear.

This is the Stream of historic note — that once gave name to the place in which we live — as itself got name from the wonderful phenomenon of the water crossing at its junction with Blount’s Creek and then uniting again a short way below.

This the stream that as it tumbles in incessant flow over the dam at “Eccles’ Bridge” gleams in the rays of the Sun by day, and catches and reflects with soft splendor, the silvery beams of “that silent” moon by night. This the stream that gracefully winds its way, like a glittering serpent, thro’ the heart of the town gladdening the eye with its sheen and soothing the ear with the murmur of its gentle flow. This the stream that laves the shores whereon lie buried the generations of our dead and that by day and by night ever sings its sweet requiem to their souls. “Requiescant in pace! Requiescant in pace! donec Salvator veniet.”¹⁸ This stream so sacred & dear to every heart in Fayetteville, is still more dear to us, whose holy ground it touches. It is to us, as “Siloam’s brook that flowed fast by the oracle of God.” (sic).

It is ever under the eye as I stand in the Vestry Room of the old Church. As it winds round the point and whirls in an eddy of foam and then hastens on, ever rapidly flowing and breaking into a thousand pieces as it ripples over the stones & pebbles, it becomes to me a fit emblem of the Living Waters of the Grace of God — the water which Christ gives — whereof men may drink and never thirst again.

Or else as it hurries on, never stopping from one years end to another, it reminds me of the rapid flow of all human life, onward and ever onward, towards the Ocean of Eternity! How soon has the former generation passed on and out of sight — that generation that laid the foundations of the House of God! And we that come after and that now know the places that once knew them, how fast is our descent down the streams of time. We, too, shall soon pass the point where the ruins of the old Mill stand — a memento of the past — “and be no more seen!”

In this spot of ground lies buried the mortal body of Jarvis Barry Buxton, the 7th Rector of St. John's Church — that pastor of Christ's flock who by the power of the Word turned my heart to God — made me resolve to devote my life to Him, taught me the way of life, lifted me up by the power of his discourse in private as well as Public from Earth to Heaven, blest my Spirit by an unction from above, with the blessings from God, more than any other human being, save only and ever my mother!

How can I forget him whose grave is daily in my sight, reminding me of him “in the day of his power,” when he preached in his own way and with a diction inspired by his own great genius, those powerful sermons which to me have never been surpassed by any preacher.

How holy is the ground to me wherein rests the body of him whose Spirit while he was in the flesh, caught vivid glimpses of Paradise and told us what he saw. And which now that he is dead, hath gone to his rest in that place having good hope & waiting in peace for the “rising from the Dead.”

“Put off thy shoes from off thy feet,
for the place whereon thou
standeth is holy ground!”

The next step in order was the building of the Church. The foundation was laid by the Masonic Order on the ____ of June 1817.

It appears from a letter of John Winslow to Isaac Winslow of Boston, that about a year after the organization of the Congregation, the Church building was nearly completed. The letter is, as follows:

“

Fayetteville, May 7, 1818

My Dear Sir:

This serves to enclose my draft as Cashier (of Cape Fear Bank) for \$600 to be applied to the payment of a clock, &c, engaged of Mr. Willard of Roxbury by Mr. James Seawell.

You will be so good as to inform Mr. Willard the building is now in readiness to receive the clock and that we are anxious to have it up. We understand that a person was to be sent to attend to its erection. This is the desire of the Vestry of the Church, for I do not know that there is any person, sufficiently skilled among us, to do that service.

Mr. Seawell gave us hopes that some of the friends of the Episcopal Church in Boston would extend aid to our undertaking and we flattered ourselves on your friendship in making to those the necessary representations, which I trust you will be kind enough to do.

The Congregation is yet small, but the number continues to enlarge and affords a well-grounded and pleasing hope of extended usefulness in this State.

The Building we have put up and nearly finished is a very neat well-proportioned, altho' plain place of Public Worship, and is highly ornamental to our Village. It cost about \$12,000.

This sum (altho' small for such a purpose) falls heavy on the few engaged for the payment. We are well aware that we have no other claims upon Boston than what arises from a general and sincere regard for the renovation and growth of our venerable Church in the exertion to secure to ourselves a participation in the good arising from the exercise of the Religion of our Fathers.

The scattered members of the Episcopal Church in this State have not been neglected or forgotten. With some exertion we have procured and sent out a Missionary, through a number of the Counties. His labors have been attended with very great success and several Congregations have been organized under the most pleasing prospects. I enclose a publication of the proceedings of the Convention at Newbern the last year, that at Fayetteville in April and a subscription paper.

If you will be so kind as to make some little exertion for us among our Boston brethren (who are better known to you than to ourselves) you will render a service to a good cause and I trust be rewarded accordingly.

Your friend & kinsman

J. W."

In the above letter the cost of the Church building is stated at about \$12,000.

The exact amount as stated in a paper in the handwriting of the late John Huske (who at the time was probably Treasurer of the Vestry) is \$12,926. In the same paper the cost of the Lots is stated as being \$2,550. It appears from the same paper that there was a debt contracted in the State Bank and \$500 of interest was paid so that the whole cost up to that time was \$15,976.

When & how that debt was extinguished I do not know. The interest may have been upon money borrowed to build the Church and the debt paid on sale of the Pews.

1818. Rev. Mr. Judd having left the Parish probably in June, Rev. Gregory Townsend Bedell was called to the Rectorship and took charge of the Parish Oct. 1, 1818.¹⁹ In the Report of Rev. Mr. Bedell to the Convention of 1819 at Wilmington he states that he began his duties in St. John's Church

on the 1st of Nov. 1818. I suppose he accepted the Rectorship on the 1st of Oct. and dates his records in the Register from that time.

The Church building was now completed and furnished with Organ and Bell and Clock. Whether the Clock was the purchase of the Church people alone, or owned by the Town, I have not been able to ascertain. The first Communion held in the Church after Mr. Bedell became Rector was on Christmas Day 1818.

At that time 36 persons communed whose names are recorded on the Parish Register, as are the names of the persons who communed at the 3 Communions which took place during the time of Mr. Judd. This practice of recording the names of the Communicants, was continued by the several Rectors up to 1831.

The number reported at the last Communion during the time of Mr. Judd was 21. viz. on Whitsunday, 1817.

Mr. Bedell, in his report to the Convention of 1819, says he found the number reported by Mr. Judd at the last Communion to be 28, but I do not find it so, but as above stated, viz. 21. There was thus an increase of 15.

Mr. Charles T. Haigh, who for many years was a member of this Parish and who loved the church with an intelligent devotion derived from the Mother Church of England in which he was born & baptized and in which in he was confirmed and communed before his removal to this country, told me that he was a visitor in this town at that time and was present at this Communion, which, as I recollect, he said was the first Service held in the Church after its completion. It seems to me a little singular that no notice is taken by the Rector, either in the Parish Register or in his Report to the Convention of 1819, of an event so happy and so important to the interests of the Parish.

1819. The Committee on the State of the Church at that Convention allude to this matter in their Report, in the following terms. Speaking of the Churches in N. C. they say:

"St. John's Church Fayetteville affords an encouraging example for the imitation of its sister Churches. The liberality and zeal of its members are worthy of the highest praise. By their Spirited and pious exertions a building commenced in June 1817 has been completed and solemnly consecrated to the Worship of Almighty God."²⁰

The Consecration of the building took place on the Visitation of Right Rev. Richard Channing Moore of Virginia at Fayetteville in April 1819. There is again no record on the Parish Register, of so interesting an event, as the Consecration of the Church, nor of the ordination of a Deacon (Henry M. Shaw) in St. John's Church at the same visit. But we find this latter fact stated in the Report of the Standing Committee to the Convention of 1819, as having taken place on Monday, the 19th of April. The Parish Register shows that Bp. Moore confirmed 48 persons on the 17th (Saturday) of April.

It is presumed that he consecrated the Church on Sunday the 18th of April 1819. On this day which was the Sunday after Easter, the Register shows that 68 persons communed, of which 57 were members of the Parish and the rest strangers.

We may well imagine the religious joy which prevailed in the hearts of the Church people on that day. They had for the first time in their lives

been able to obtain the precious blessing of the laying on of hands from an Apostolic Bishop — indeed it was the first time no doubt, that most of them had ever seen a Bishop. They had knelt at the Table of the Lord and received the Bread of Life from the same hands, in a Church which they had built at such great cost to themselves and which was now consecrated to the Worship of Almighty God, Father, Son, and Holy Ghost. They witnessed the fact that within the year, the little band of Communicants had more than doubled. These were the Fathers and Mothers in this Israel of ours, most of whom we of this day have known and loved and admired for their devotion to Christ, their Christian virtues, and the examples they have set us and “the generations yet for to come”. The Parish Register shows that Rev. John Phillips of Trinity Church, Tarboro and Rev. Richard S. Mason, Minister of Christ Church, Newbern were present at the Service on Sunday the 18th of April, 1819, as Ministers accompanying Bp. Moore in his Visitation of the Diocese. The person above mentioned as having been made Deacon at the Visitation of Bp. Moore was Henry M. Shaw.

In the report of the Standing Committee made to the Convention a few days after, they speak of him as “one of the teachers in the Academy at Fayetteville.”

I can find nothing relating to him subsequent to his Ordination, except this statement in a letter from Mr. Bedell to Mr. Winslow dated at Wilmington, April 27th, 1819, “I am very glad to hear that Mr. Shaw has given satisfaction”. Mr. Shaw, I suppose, had officiated at Fayetteville the Sunday previous to the date of this letter, while Mr. Bedell was at the Convention, which met in Wilmington on Wednesday, 22nd of April and over which Bp. Moore presided.

Mr. Shaw is reported as communing in St. John's, Fayetteville on 30th of May, 1819. I do not know what became of him. The Lay-Delegates from St. John's who attended the Convention this year were John Winslow and John A. Cameron.

Mr. Bedell was elected Secretary of the Convention in place of Dr. Empie who declined on account of indisposition.

The Standing Committee for the year was located at Fayetteville consisting of the following persons, together with Dr. Empie of Wilmington, Viz.:

Rev. G. T. Bedell
Mr. John Winslow
Mr. John A. Cameron

Mr. Paris J. Tillinghast, Sr.
Mr. Charles (P.) Mallett
Mr. Newman Kershaw

Rev. Mr. Bedell was elected Delegate to the General Convention. The Report of Rev. Mr. Bedell to this Convention states that there were 60 persons confirmed on the 17th of April by Bishop Moore in St. John's Church.²¹

The number recorded in his own handwriting, on the Register of the Parish is only 48 as above stated. How to reconcile these different accounts I am not able to tell. It is reported to this Convention that \$128.30 was collected in St. John's Parish for Missions during the year preceding.

It must be borne in mind that at the Organization of the Church in North Carolina, the cause of Missions was attended to, not by the Church itself, but by a Voluntary Society of Churchmen which lasted till 1836.²² The following Extract from the Report of the Committee on the State of the Church

to this Convention, will be interesting as showing the general state of this Parish at that time.

“But it is not the External State of this Church (St. John’s Fayetteville) alone which deserves attention.

There has also been a great increase of piety among its members. Mr. Bedell who commenced his ministry in that place in November last has by the blessing of God, been eminently useful in promoting the interests of the Church and the Cause of the Redeemer. Since that time the number of Communicants has been doubled and the prospects of the future are of the most encouraging nature.”²³

During the summer of this year Mr. Bedell being unwell, took a trip up the country. In a letter dated Hillsboro, October 4, 1819 to John Winslow he says:

“I yesterday preached at the Chapel (St. Mary’s, Orange County) and administered the Communion. Mr. Mason (Rev. R. S. Mason) was with me — it is probably the first time that ever two Episcopal Clergymen were in that Church at the same time. On Tuesday Mr. Mason leaves here for Salisbury and Lincolnton.”

I add the following extract from the same letter as a matter of interest.

“I should like you to send to Carney “(the editor of the Paper at Fayetteville — Carney & Dismukes)” the notice of the marriage of Mr. Mangum. Married on Thursday Evening the 30th of Sept. near Hillsboro by Rev. Mr. Bedell; Willie P. Mangum, Esq.²⁴ to Miss Charity Cain.”²⁵

Mr. Bedell returned to his Parish in the month of Oct. and administered the Communion on the 30th. There were 5 communions this year, the last on Christmas Day. It is observable that nearly all the Communicants were present at these Communions, which is one of the best signs of growth in grace.

I think it is proper to add in a note as a matter relating to the History of St. John’s Parish that at the close of the year 1819, Viz. on the 9th of December was organized in the Town of Fayetteville, a Society entitled, the “United Female Benevolent Society of North Carolina” composed of Christians of the various Denominations and of Ladies belonging to the Episcopal Church.

The Meeting to organize was held as above stated, on Thursday, the 9th of December 1819 in the Presbyterian Church at 3 p.m. and was presided over by Mrs. Frances Bowen with Miss Ann Pearce as secretary. Prayer was offered by Rev. Colin Mclver and “Rev. W. D. Snodgrass then addressed the Ladies in an appropriate exhortation.” The Society was organized by adopting a number of Articles as its Constitution relating to its objects and organization and by the election of 15 Ladies as a “Board of Directors,” Viz. the following:

Mrs. Bedell	Miss Thurston	Miss Hall
Mrs. Mclver	Miss Lamon	Miss Mallett
Mrs. Bowen	Miss Broadfoot	Miss Baker
Mrs. Robins	Miss Anderson	Miss Pearce
Mrs. Broadfoot	Miss Haywood	Miss Donaldson

On the following Thursday, the Board met in the Presbyterian Church and elected:

Mrs. Bedell, 1st Directress
Mrs. McIver, 2nd Directress
Mrs. Broadfoot, Treasurer
Mrs. Bowen, Recording Secretary
Mrs. Robins, Corresponding Secretary

The rest of the Ladies of the Board were called "Managers".

. . . taken from a copy of the Constitution and By-Laws of this Society put into my hands by Mrs. D. K. McRae now of Wilmington, which belonged originally to Mrs. John McRae of this town, Mother of Col. D. K. McRae, whose distinguished abilities as a Lawyer and Public Speaker reflect honor upon his native place.

At the end of this Pamphlet is appended a List of Subscribers and Donors of the Society, among whom I recognize the names of many Ladies of St. John's Church.

In the list of officers Mrs. Bedell will be recognized as the wife of Rev. G. T. Bedell, Mrs. McIver as the wife of the late Rev. Colin McIver, well remembered by many as an able and ardent Presbyterian Minister so long a resident in this town and who ministered mostly to the Scotch settlers of Cumberland.

Miss Thurston, as the sister of Mrs. Bedell; Miss Lamon as Miss "Betsey" Lamon, who kept a school on North Street — the first to which I went; Miss Broadfoot (M.S.) as Mrs. Margaret Hooper — wife of James Hooper; Miss Anderson as the wife of J. W. Wright, of blessed memory, and mother of Mrs. Beattie Mallett no less saintly in life; Miss Haywood as the wife of Louis D. Henry, both of whom in after years were prominent supporters of the "Old Church," and to whose zealous labors St. John's is mainly indebted for the raising of money to buy the old Rectory; Miss Mallett as Miss "Sally" Mallett; Miss Beebe as Miss Melinda Beebe and afterwards as Mrs. Joshua Cameron; Miss Pearce as Miss Ann Pearce, who still lives at the age of 83 or 84; and Miss Donaldson as Miss Isabella Donaldson — a woman that has spent her life in doing good, and who, I think, has "an unction from above". She still lives, blessing those who know her by her example and active benevolence.²⁶

1820 — Mr. Bedell continued his labors in this Parish with ability, success, and acceptability during the year 1820.

This appears from a correspondence between him and the Vestry in the Spring, of this year, which is among the Winslow papers. In a letter written on the 23rd of April Mr. Bedell at great length lays before the Vestry the troubles he had endured in consequence of irregular payment of his salary and the painful doubts which had arisen in his mind as to whether he was not regarded as a "burden" on the Congregation. The letter is very candid and even sharp. To this letter the Vestry replied in a letter dated May 10th couched in very handsome terms expressing the high sense which they and the Community entertained of the character and abilities of Mr. Bedell and assuring him that in no sense was he regarded as a burden upon the Parish.

They allege "the unexampled pressure of the times" as some excuse for their delinquency in not collecting his salary and promise to take efficient measures thereafter to prevent a recurrence of this fault and also assure him that a Committee was engaged in making up the balance of his salary and would wait on him in a few days. This letter is signed by Paris J. Tillinghast, Sr. and John Winslow as Wardens in behalf of the Vestry.

Both these letters throw light upon the state of the Parish at that time, as respects both minister and people.

On the one hand we can see that Mr. Bedell was regarded as a faithful, able, and popular minister. On the other, the minister bears ample testimony to the kindness of the people to him and his family. And also to the intellectual culture and superiority of many in his Congregation.

It may not be amiss to quote a sentence or two from this curious and interesting letter. In showing that he had "earned his living" the Rector says:

"Many and many has been the day when for 8 or 9 hours at a time I have not risen from my seat, have interrupted meals and sleep to give to the people such Sermons as I thought would do good as well as such as were required by a Congregation, so generally formed of men of enlightened and cultivated understanding as is ours. And while in discharge of my duty I need not have discoursed but twice on each Sunday making in the year 104 Sermons, I have during the course of the year ending Easter Monday, independent of my lectures to the Bible Class and at my house, preached no less than 173 times.

I care not for labor so long as I can further the Cause of Religion generally and of our Church in particular".

A few days after this letter was written, Mr. Bedell set out for the Convention which met at Edenton on 29th April, 1820. In that Convention he delivered the Convention sermon entitled, "The Desolations and Restorations of Zion" (Ezra 1:3) which is printed in the Journal of 1820. He was also elected Secretary of the Convention.

In his Report to this Convention he states 24 Baptisms and 65 Communicants. The following is an extract from this report:

"Attached to St. John's Church is a Sunday School of about 80, 30 of whom study Bible questions as well as the catechism. There is also a Bible Class of about 60 of the Ladies of the Congregation. It may also be mentioned as encouragement to others in the improvement of Church music, that there is in the Church an association of Ladies and Gentlemen called the Harmonic Society of St. John's Church; and the association has done incalculable good in improving the condition of that most sublime part of Public Worship."²⁷

The Standing Committee was again located in Fayetteville, consisting of the following with Dr. Empie of Wilmington as President, Viz.:

Rev. G. T. Bedell
Mr. John Winslow

Mr. John A. Cameron
Mr. Robert Strange

Soon after the adjournment of this Convention Mr. Bedell went North.

In a letter to John Winslow dated Hudson, N. Y., June 29, 1820, he speaks of a sickness of six weeks duration which would prevent his return before the Fall. In consequence of this necessary detention at the North he

feels it to be due to the Congregation and himself to give to the Vestry the power to settle the question whether his pastoral relation should continue. He does not desire the relation to cease. He says, "Let it not be supposed that I write this with even the most distant wish of a dissolution of our connexion. So far from this I know of no Situation South of the City of New York which is in any measure to be compared with the Rectorship of St. John's Church."

There is no answer to this letter among the Winslow Papers, but the answer of the Vestry, no doubt, conveyed to Mr. Bedell the consent of the Vestry to his remaining at the North until the Fall according to his wish and for the reason assigned viz. the state of his health. He returned in September of that year to his Parish as the Register of the Parish shows official acts done by him as early as the 13th of that month.

On the 29th of Nov. of this year (1820) died John Winslow, the late Senior Warden of St. John's Church — a man to whom the Church in this town must always feel indebted for its first foundation and for his zeal, liberality and untiring devotion to its interests as long as he lived. His death must have been a great affliction and loss to the Parish and especially to the Rector who in various letters expresses his obligations to Mr. Winslow in the warmest manner for invariable kindness in every way. He was evidently the Main Pillar and Support of the Parish in his day, and his life furnished a fine example of a liberal-minded, and devoted Churchman to all who come after him, an example worthy of imitation by all laymen, not only on account of its importance to the interests of this Church — the Cause of the Redeemer in the World — but also, because of its effect upon a man's own character and his memory when dead.

In testimony of what is said above I quote the following from the Report of the Rev. Mr. Bedell to the Convention which met in Raleigh in 1821 (April):

"Among the deaths in this Parish is particularly to be recorded that of John Winslow, Esq., a man to whose exertions principally the Church under God, owes its existence and much of its present prosperity. He was more than ordinarily interested in its welfare, and seemed to think no sacrifices of time or money too great to be made in the Cause of Religion and of the Church in particular. His death is a public loss and not only to be deeply deplored by this Parish but by the Church at large."

The following Resolution was unanimously adopted by the Convention: "Resolved, unanimously — That, this Convention does most sincerely regret the loss which the Church in this State, and particularly, St. John's Church, Fayetteville, has sustained in the death of John Winslow, Esq. and that the Right Rev. Bp. Moore be requested to draw up and send to the widow of the deceased a letter of friendship and condolence."

The following is an extract from a letter of the Venerable Bishop W. M. Green of the Diocese of Mississippi, a native of Wilmington, N. C. and one of the founders of the Church in this Diocese.

"It was my good fortune when a boy to know John Winslow, who, together with Abraham Jarvis and John Stanley, may well be regarded as the Founders or rather Resuscitators of our N. Carolina Church and a man of more dignity and purity of character I never have known." This letter is dated Sewanee, Tenn. Dec. 27, 1878.

In relation to the life and death of John Winslow, see Appendix of an Oration of Edward Lee Winslow, his son, before the Fayetteville Independent Light Infantry Company delivered in 1843, Aug. 23, and printed and published the same year and also reprinted and republished, 1850.

The following under head of Obituary Com. of The Carolina:²⁸ "Died in this place on the morning of the 30th ult? (it should have been "inst." The paper is dated in Nov., but day of the month cut off.) John Winslow, Esq. of the Firm of Winslow and Huske, merchant. Mr. Winslow was the son of Revd. Edward Winslow, an Episcopal Clergyman of Boston, (Massachusetts) one of the numerous and respectable family of that name, residents of that State, descendants of one of the earliest settlers.

Mr. Winslow was born at Quincy, in the State of Massachusetts, the 9th of April 1765, his Father dying in New York in 1780. Mr. Winslow with his Mother and her family removed to this place in the year 1784, from which period to the time of his death, he had remained an inhabitant of this Town. May that God "who tempers the wind, to the shorn lamb" enable his afflicted widow and family to bear their great and miserable loss.

The eulogist of departed worth might here indulge his talent on an extensive scale without danger of outraging the truth; yet as the subject of this notice was possessed of talents more useful than splendid, suffice it to say that such was the confidence placed in him by his fellow citizens that he has by them been elected at different times to every office of trust in their power to bestow — To those who had not the happiness of an acquaintance with his person and virtues, it is enough to say that as a son, a brother, a husband, a father, and a friend he was dutiful, tender, steady and affectionate; as a gentleman, polite, hospitable, humane and generous; and as a man, a citizen and a Christian, honest, patriotic, pious and benevolent.

Town of Fayetteville, November 30? 1820.

The Commissioners at their meeting this forenoon have appointed the following gentlemen a Committee to form suitable arrangements for the funeral of our late worthy citizen John Winslow Esq. Magistrate of Police, viz. Robert Strange, Benjamin Robinson, Hugh Campbell, Paris J. Tillinghast, Jr., John Clark, Duncan McLeran and John McLeran Esquires who beg leave to recommend as follows that the death of our worthy and useful fellow citizen, being a public calamity, which will be long felt and deeply deplored by the inhabitants of Fayetteville, to whom his numerous virtues are well known; as an imperfect memorial of the high respect they entertain for his memory and the sincerity with which they lament his loss — They wear black crape upon their left arm for the space of 30 days — That all business be suspended in this Town until the body is committed to the grave. That a general attendance be given a funeral sermon which Rev. G. T. Bedell will be requested to deliver in St. John's Church at a Convenient Season.

That the procession move from the late residence of the deceased tomorrow at 11 o'clock. (Order of Procession on next page.)

1821 — We have nothing relating to the progress of the Church during this year, save what may be derived from the Parish Register and the Journal of the Convention. Mr. Bedell reports to the Convention 19 Baptisms and 60 Communicants. It must be remembered that there was no Episcopal Visitation in 1820 and therefore no Confirmations are reported. The Rector states in his

That the procession move from the
late residence of the deceased tomorrow!
at 11 o'clock arranged as follows:

Order of Procession

Jayetteville Cavalry

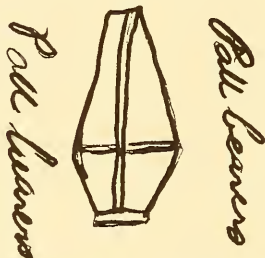
Artillery

Independent Light Infantry

Masonic Brethren

Clerg & Physicians

Corpse



Relatives

Police of the Town

Directors and officers of the Bank of
Cape Fear

Ladies

Teachers & female Department of
Academy,

Ditto Male Ditto

Strangers

Citizens

Bells of the town will be tolled from
the hour of procession until 12:00
noon.

Report "that in this parish there is a growing attention to the Concerns of Religion and an increased attachment to the institutions of the Church. The Sunday School, Bible Class, and Singing Society are in a flourishing condition."

Mr. Bedell was re-elected Secre'ary of the Convention which met in Raleigh April 28th. He and John A. Cameron, Robert Strange and Charles T. Haigh were elected members of the Standing Committee.

The Journal of 1821 shows that this year Paris J. Tillinghast, Sr., — was elected a vice-president of the Missionary Society and John Huske, Secretary.

A resolution was passed by this Convention thanking Mr. Bedell for his efforts in collecting funds for the General Theological Seminary recently removed from New York to New Haven —, a subject that at that time appears to have exercised the minds of Churchmen throughout the Country.

The Lutherans in N. C. sent Robert J. Miller as a Delegate to the Convention of 1821 to promote union. A Committee was appointed by the Convention to take the matter into consideration. They reported the following Resolution "Resolved — That a Committee of 3 persons, 2 Clerical and 1 Lay, be appointed to meet the Synod of the Lutheran Church to consider of and agree upon such terms of union as may tend to the mutual advantage and welfare of both Churches &c &c."²⁹

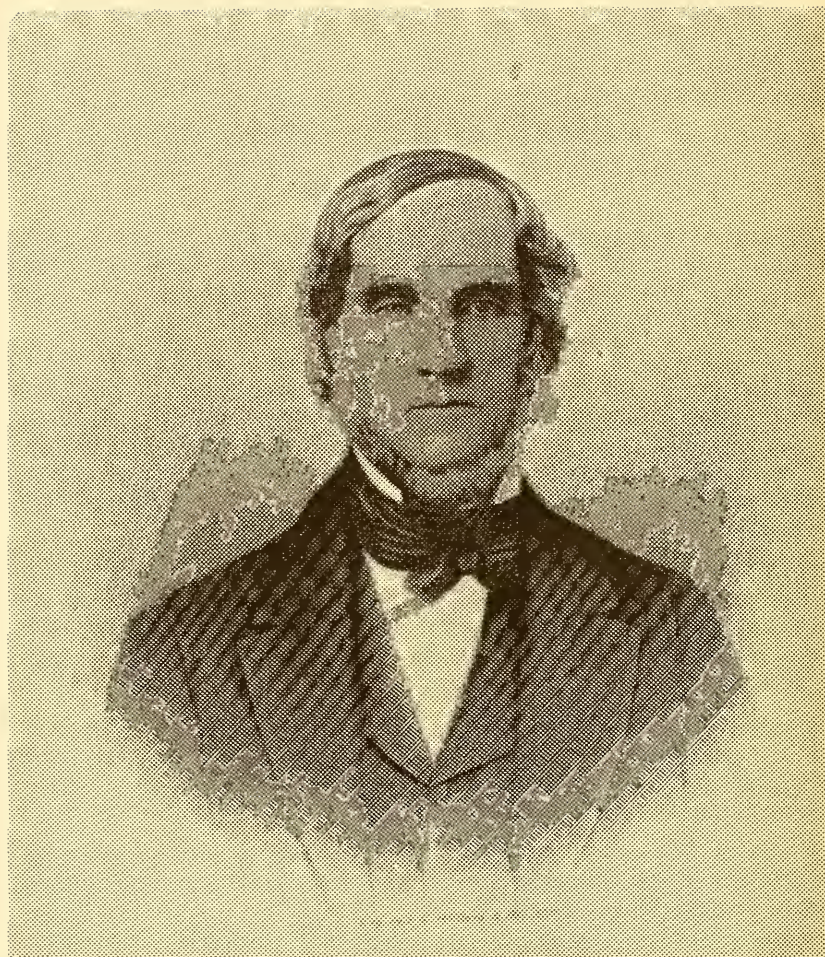
This Committee made a Report to the Convention the following year. It contains the result of their Conference with the Lutheran Synod — an agreement dated June 18, 1821, which will be found on p. 12 of the Journal of 1822, but was not signed by Mr. Bedell, he, as I suppose, not having visited the Lutheran Synod.

It appears from the memoirs of the Life of Mr. Bedell by Rev. J. H. Tyng that in consequence of the ill health of Mr. Bedell and family from fever and ague, he spent the summer and fall of that year in the North, his health having been in a good degree improved, before his return in the Fall.

But he was impressed with the conviction that in consequence of the unfavourableness of the climate of the South to his health he should be compelled to remove to the North.³⁰

He remained in this Parish until the Spring of 1822, when he resigned his Rectorship. There is no record of the exact date of his resignation, but it must have been before Easter Day, which occurred that year, April 7th, as there is a record in the Parish Register of the administration of the Communion on that day signed by Mr. Bedell, in which he states that he officiated "for Mr. Hooper not yet ordained Priest, or Instituted." From this, it seems Mr. Hooper was elected Minister to succeed Mr. Bedell while in Deacon's orders.

1822. Mr. Bedell attended the Convention of 1822, which met in Raleigh on the 18th of April. He acted as Secretary pro tem at the opening of the Convention and is recorded as present in the list of Clergy as "late Rector of St. John's Church, Fayetteville." In this Convention a resolution was passed requesting Mr. Bedell to preach a sermon "for the purpose of making a collection to aid the Missionary Society," and also a Resolution that "the Rev. Mr. Bedell be requested to prepare as soon as possible and furnish



THE REV. WILLIAM HOOPER
RECTOR — 1822 - 1825

the Secretary of the Convention for publication such information in regard to the efforts making in behalf of the General Theological Seminary, as may be deemed important to communicate to the Episcopalians of the State."

The Convention also passed the following resolution: "Resolved unanimously, That as Rev. G. T. Bedell is now about to leave this Diocese, the members of this Convention do hereby express their unfeigned regret at his departure and their sincere and grateful acknowledgements of his active and zealous services."

Mr. Bedell removed to the North soon after the meeting of this convention as it appears by a letter in Dr. Tyng's memoir that he was in New York on the 27th of May. Mr. Bedell's life in Fayetteville, both as a Christian man and as a minister of the Gospel made a deep impression upon the people of the Town. He was spoken of by many who are now fallen asleep, and is spoken of by the few of his day, who yet remain, in terms of the highest admiration and affection. His influence was not confined to the members of the Episcopal Church but he drew to him in the bonds of respect and Christian love, many of other Christian bodies. He was a member of the Masonic Order and was Chaplain of the Lodge in this Town. As is said in Dr. Tyng's Memoirs "He left the Church in a most flourishing condition and the whole Community united in the tribute of respect and affection for his character and ministry."³¹

It is surprising and much to be regretted that Mr. Bedell made no report of his Parish to this Convention.

At this Convention Mr. Hooper was put in his place on the Standing Committee. Dr. Empie of Wilmington, John A. Cameron, Robert Strange and Charles T. Haigh being the other members.

Rev. Mr. Hooper and John A. Cameron were elected Delegates to the General Convention. At this Convention a resolution was adopted recommending the next ensuing Convention to elect a Bishop for North Carolina and a Committee was appointed to procure funds for the support of the Episcopate. Rev. Mr. Hooper, Robert Strange, and John A. Cameron were appointed on the Committee from the Parish of St. John's.

Rev. William Hooper, Deacon, was elected to succeed Mr. Bedell as Minister of St. John's some time before Easter, 1822, as appears from what has been said above. He was ordained Priest by Right Rev. Bishop Moore of Virginia in St. John's Church, Fayetteville on the 24th of April 1822, and immediately entered upon the discharge of his duties.³²

The Parish Register will show the official acts of Mr. Hooper during the rest of this year. It appears from his Report to the Convention of 1823, that in consequence of deaths and removal the number of Communicants had not increased. At the time of Mr. Hooper's ordination to the Priesthood in April 1822 a Confirmation was held by Bp. Moore at which 6 persons were confirmed. Five of these were added to the Communion. During this year, in compliance with a recommendation of the Convention a Library was established in St. John's Church to which Mr. Hooper alludes in the above report. The Books were placed in the Vestry Room of the Church, being intended mainly for the use of the Rector — but, at the same time were lent out to the members of the Congregation, as appears from an advertisement in the Town Paper, The Observer—date Dec. 11, 1823.³³

I have no recollection or knowledge of the extent of this collection, but it was for the most part scattered in the Fire of 1831, when the Church was burned down. A few volumes remain in the Vestry Room at this date—sufficient to indicate the character of the Library as consisting of Valuable Theological Works.

Mr. Hooper visited the Up-Country during the summer of this year, preaching at Pittsboro, Chapel Hill, Hillsboro, St. Mary's Chapel and Rockingham Springs.

The Journals of the Convention show that in that day the Church was spread by these Missionary tours of the settled clergymen.

In August of this year died Dr. Andrew Scott, an eminent Physician of this Town — a member of St. John's Church, and one of the Delegates to the Convention of this year. In this year also Oct. 5, died Paris J. Tillinghast, Sr., maternal grandfather of the present writer. He had been a Warden of the Church from its organization, and I suppose, had become Senior Warden on the death of Mr. Winslow in 1820. Who succeeded him as Junior Warden I have not been able to ascertain nor indeed who were Wardens of the Church after the death of Mr. Tillinghast, until 1830.

The death of these two persons was no doubt, a serious loss to the Parish as they both had taken an active part in promoting its interests from the beginning. The fall of this year was memorable in the history of this town, for the prevalence of a deadly form of fever, of which I think these persons died. It was thought by some to be Yellow Fever.

1823. In 1823 the Convention met in Salisbury on the 10th of April. Mr. Hooper attended that Convention and Mr. John A. Cameron as Lay Delegate from St. John's. Mr. Hooper, John A. Cameron, Robert Strange, and Charles T. Haigh were elected members of the Standing Committee.

A Committee was appointed at this Convention to take into Consideration the Election of a Bishop for this Diocese. Mr. Hooper was a member of this Committee. The Committee reported a Resolution, recommending the Convention to proceed to the immediate Election of a Bishop, which was adopted. John Stark Ravenscroft was unanimously chosen Bishop. On motion of Rev. Mr. Hooper it was resolved that one person in every congregation be appointed to make collections for the Missionary Society. John W. Wright was appointed for St. John's, Fayetteville.

Mr. Hooper also moved a resolution which was passed relating to digesting a plan for the support of the Bishop. Rev. Mr. Hooper and John A. Cameron were elected delegates to the General Convention.

There was a resolution passed at this Convention to appoint a Committee of two Clerical and one Lay members, to prepare an address to the members and friends of the Church in this Diocese, on the subject of raising a fund for the support of the Bishop.

Rev. Mr. Hooper was a member of this committee, and thus was begun an effort which has resulted in raising the present Episcopal Fund, after many vicissitudes.

Bp. Ravenscroft was consecrated at Philadelphia May 22nd 1823. In June he commenced his first Episcopal Visitation. During the summer Mr. Hooper made a visit to the up Country as was usual in those days with a view

to both health and recreation, and also to the interests of the Church at large in the Diocese.

He was in Chatham County and also met Bp. Ravenscroft at St. Mary's Chapel, Orange County, on the 31st of August 1823³⁴ and assisted him in his ministrations.

1824. The next notice we have of Mr. Hooper was his presence at the Consecration of the Church at Newbern on the 1st of Feb. 1824. On the 7th (?) of March 1824, Bp. R. made his first visitation of the Parish of St. Johns. The following is the account of this visitation taken from the Bishop's Journal:

"My next visit was to the Churches in Fayetteville and Wilmington: for the former of which places I set out from Raleigh on Thursday 4th of March and according to previous notice given to Mr. Hooper divine Service was held in the Church in Fayetteville, Saturday March the 6th and after a sermon on the subject, Confirmation was administered to 8 persons.

Divine Service was again performed on the evening of that day by the Rev. Mr. Hooper and a sermon preached by myself to a numerous and attentive audience. On Sunday the 7th the regular and usual services of the day were attended to and the Holy Communion administered in the forenoon — the Congregation large and engaged.

In the evening the Service was performed by Rev. Robert Croes and a sermon (preached) by myself to a still more numerous collection of people. During my stay in this place, as everywhere else, it has been my object to obtain as much personal knowledge of the members of the Church as my limited time would permit; in which I was promptly met and assisted by Rev. Mr. Hooper on this occasion as heretofore by the Clergy and as I hope to the mutual comfort and edification both of them and myself. The evening of each day was appropriated to the public services of the Sanctions and to the edification of the pulpit in which I was assisted by Rev. Mr. Hooper.

During the service on Monday evening I baptized an infant (William Hooper Diossy.)³⁵ On Wednesday 10th of March I left Fayetteville in the stage for Wilmington."

The Convention of 1824 met at Williamsboro, Granville County,³⁶ May 6th. Mr. Hooper was present at that Convention and also Mr. Thomas B. Tippet as Lay Delegate from St. John's. To that Convention Mr. Hooper made a Parochial Report in which he speaks with gladness of the increasing spirit of piety in the Congregation and of the flourishing state of the Sunday School. A Communication had been received at this convention from Rev. Mr. Bedell and referred to a committee. Mr. Hooper was appointed a member of that committee and a report was made.³⁷

At this Convention, John W. Wright of this Parish was elected Treasurer of the Convention and Agent to manage the Episcopal Fund, which the Diocese at that time was beginning to raise — an office which he held without interruption to the day of his death in Feb. 1854? and discharged with great ability and skill and to the entire satisfaction of the Convention, as is shown by the fact that he was unanimously elected to the office annually for 30 years.

In as much as I do not expect to continue this sketch beyond the close of Rev. Mr. Buxton's Rectorship in 1851, I take this occasion to put on record my estimate of the Christian character of John W. Wright, to whom, next to Mr. Winslow, St. John's Church is perhaps most indebted.

He was the nephew of John Winslow, the 1st Sr. Warden and was raised in his family and intimately associated with him in his work for the Church. He seems to have been Mr. Winslow's amanuensis, as many of the Winslow Papers are in his hand writing.

In his early life, as I have always heard, he was what is called wild. This expression implies, as I suppose, not only thoughtless and giddy manner of life but near a life of immorality. To what degree of immorality he went I do not know. But he himself told me on the occasion that up to the time when he was 30 years old he lived "practically without God in the world." That was his exact expression.

I never shall forget the place where this conversation took place, nor the expression on his countenance, nor the fervency of his manner. He was in his office in the Cape Fear Bank. I was in the habit of going in there often times to consult him about Church matters, and he always, when it was possible, turned from his bank business, and entered into conversation with me, not only so as to dispatch the special matter I had on hand, but he would enter into general conversation about the Church. He seemed ever to love to get away from business to talk about Religion or the interests of the Church.

On this occasion he was insensibly drawn by the conversation, I forget exactly how, to speak of his own personal religious history — the only time he ever alluded to it in my presence.

"Sir," said he, "I was up to 30 years of age, practically without God in the world, Not that I was guilty of anything mean or unworthy of a gentleman, as the world judges, but I had no rule of conduct nor measure of right and duty, but respect for public opinion. God was not in all my thoughts; I lived without God in the world." "But Sir," he continued — and as he spoke the tears rolled down his cheeks — "God in his mercy turned me round! Yes, God in his mercy turned me round, Sir, and made me see myself in my vileness and made me flee for refuge to Jesus, my Saviour, thanks be to His Holy Name."

I never knew a man who seemed to look with deeper abhorrence upon his life of sin or that had a deeper sense of the Grace of God in Christ Jesus or that kept his eye more steadfastly fixed upon Christ. He seemed never to forget his life of Sin, while at the same time this fact, as perhaps, logically, it ought to have done, seemed to make him cling more earnestly "to Christ and him Crucified." The Atonement was the subject that seemed most to engage his thoughts and meditations. He lived at the foot of the Cross. With his eye ever fixed upon "the Lamb of God which taketh away the sin of the World." He was a man "crucified with Christ." To the outer world he seemed too much mortified; to some severe and hard and almost morose. But I know that he was really hard only to himself. Never was any man more charitable to the faults of others, or more ready to make allowance for the faults and frivolities of the young, while at the same time he seemed ever to hate Sin, in other men, as well as in himself.

They who were admitted to his intimate friendship and fireside know well that he was often cheerful and even genial in his spirit and conversation. He made his life after his conversion — which I think was occasioned under God by the death of his wife — a sacrifice to God. His habits of devotion were most strict. His attendance on Public Worship punctual and devout. His manner in the house of God profoundly reverential and his responses in the Service, especially in the Litany, most fervent and almost piteous. At the same time, he was most exact and punctual in his private devotions. He kept his Bible, Prayer Book, and Bp. Andrews' Devotions, or Bp. Wilson's Summa Privata ever on his table in his bedroom. There I saw them, just as he had used them, the night before, on the morning of his death.

He was made Senior Warden of the Church, I am unable to say exactly when, but as early as 1830, and was not only attentive to all its duties, but seemed to take delight in doing the most trivial thing for the Church. By him these acts were intended to be and were testimonies of his love of the Saviour who shed his blood for him. He was, indeed, a holy Man of God and regarded as such by all ever since I can remember and after a life spent in this way, came to his death rather suddenly, but in the peace of God, on Saturday morning the 4th of Feb. 1854, in the 63rd year of his age, and was buried from the Church on Sunday the 5th of Feb. — a very large congregation attending his funeral.

"Mark the perfect man and behold the upright; for the end of that man is peace."

The following is an extract from the Minutes of the Vestry—Feb. 4, 1854:

"At a meeting of the Vestry held in Church this day — the Rev. J. C. Huske, Rector presiding.

The following preamble and resolutions were presented by Mr. Hale, and adopted:

"Whereas: Death has removed from our midst the immortal spirit of our friend and brother, John W. Wright, who for 30 years has been a Communicant of this Church and for the same period a member of the Vestry, and for 30 years a Warden thereof, who has been one of its most earnest and consistent members, devoting his time and means to its interests because it is the Church of the living God, whom he so long and so earnestly loved, and into whose rest we have a reasonable and religious hope that his Spirit was fully prepared to enter.

Resolved: That, in feeble tribute to the memory of one whose life presents so much for our imitation, the members of this Vestry will attend his funeral in a body and will wear the usual badge of mourning for thirty days.

Resolved: That, a Committee of the members of the Vestry be appointed by the Chair to make the necessary arrangements for the funeral.

Resolved: That, a copy of the above Preamble and Resolutions be transmitted to the family of the deceased.

W. J. Anderson
Secretary

I now return to the order of events. Rev. Mr. Hooper was re-elected a Delegate to the General Convention at this Convention of 1824. He was also reelected a member of the Standing Committee, together with, Mr. C. T. Haigh, Robert Strange, Jeremiah Tippet, and Charles P. Mallett of St. John's Parish, Dr. Empie of Wilmington being the Chairman. After this Convention, began to be developed doubts existing in the mind of Mr. Hooper on the subject of infant baptism. When these doubts first began, I have not been able to ascertain with certainty. The story which I have heard is this: That, Mr. Hooper in reading the Treatise of Bishop Jeremy Taylor, in which he first presents the arguments against infant baptism and then replies to them, came to the conclusion that the Bishop's arguments in reply were not sufficient. This rests upon the testimony of a near relation of Mr. Hooper who says in a letter to me, "Mrs. H."³⁸ recollects that he, (Dr. H.) said Bishop Jeremy Taylor's answer to his own objections were not conclusive to his mind."

I remember to have heard my father who was his first cousin and dear friend. say that he first objected to the word "regenerate" in the Baptismal Form. And I have an impression in my mind that he proposed the use of the form with the omission of that word. And when that was found impracticable, he went on (logically, I think) to the denial of the whole doctrine of Infant Baptism.

But the true explanation of the case is probably that suggested by Bishop Green, in a letter dated Dec. 27, 1878, in reply to one from me, asking information on this subject. He says:

"With regard to Mr. Hooper's difficulties I am convinced that they were from the impossibility of reconciling the language of our Baptismal Service with the Extreme Calvinistic teaching which then prevailed at Princeton, where he seemed to have first formed his intention of preparing for the ministry. Let me here stop to say of that erring brother that I believe a more devout and conscientious man is rarely to be found in the Service of Christ. In examining into the motives that led to his unhappy change of position, we should not overlook accident of his boyhood which could not fail to throw a gloom over his future life and predispose his mind to the entertainment of views in consonance with the painful memories of the past."³⁹

But whatever be the original cause of his doubts and difficulties, the Record shows that by the Fall of the year (1824) his mind had become so unsettled on the subject, that he was in doubt as to his remaining in his present position. Bp. Ravenscroft in his Journal to the Convention of 1825 says that early in Oct. 1824 "passing thro' Hillsboro I had an interview with Mr. Hooper at the close of which he referred me to a letter decisive of his conduct, which he promised I should receive in Wadesboro." And after the Bishops Visitation in the West, he returned Eastward and on his arrival in Wadesboro received the promised letter from Mr. Hooper of which he speaks in the same Journal in the following words:

"Having here received the promised letter from Mr. Hooper, its contents compelled me to reach Fayetteville with all speed. On the 15th (of Nov.) therefore I set out accompanied by Rev. Mr. Wright and Dr. Parke and reached my destination on the next day.

Previous to leaving Wadesboro, I had convened the Standing Committee to meet me there on the 17th; it was not until the 19th however that a board could be formed, before whom the necessary documents were laid and by whose advice I had to resort to the painful Exercise of discipline in displacing Mr. Hooper from the ministry, according to the directions of the 20th Canon of 1820 and now present to this Convention the necessary Documents on which to form a just opinion on the necessity and propriety of the measures pursued. It would, however, be unjust to Mr. Hooper not to mention that the plan contemplated in his letter of the 29 of Oct. was abandoned before I reached Fayetteville and no attempt was made to divide or draw away the Congregation. And I am happy to inform the Convention that they have stood firm under a shock to private and public feeling very difficult to resist."⁴⁰

The following extract relating to this subject is from a Report of the Standing Committee to the Convention of 1825:

"The Standing Committee respectfully report that they have had no business before them during the last year, except in the case of Mr. Hooper, where they were summoned by the Bishop to act as a Council of Advice according to the 24th Canon of The General Convention. Their advice in that matter, however, it is not necessary to repeat, as it has already been laid before the Convention in the Journal of our Diocese."⁴¹

The following observations upon these two extracts will throw light upon the subject.

Mr. Hooper, himself, was a member of the Standing Committee, and Mr. Haigh, a lay-member was that year in England; so that Rev. Dr. Empie with Messrs. Strange, Tippet, and Chas. P. Mallett, laymen from Fayetteville, constituted the Committee acting on that case. I presume the laymen were all present, except Mr. Haigh. It will be seen how painful this act must have been to the Standing Committee, when it is considered that it was composed of bosom friends of Mr. Hooper, and three of them subjects of his Ministry. But it seems they gave the advice which their plain duty required of them, however painful to their feelings. They, as true Christians and Churchmen ever do, preferred the Church of God to their own private feelings."

It is evident that the Bishop, the Standing Committee, and the Convention had that kind and tender feeling, in this case, which the high and unblemished moral character and Christian piety of Mr. Hooper must have inspired in every breast.

The "Documents" referred to in the extract from the Bishop's Journal, as having been submitted to the Convention, have never been printed and as far as I know are not now in existence. I presume they were burnt up among the papers of the Secretary of the Convention in the Fire of 1831, above mentioned.

The Bishop's Journal alludes to a "plan" contemplated by Mr. Hooper as expressed in his letter of 29th of Oct. and says it was abandoned by him before his (the Bp.'s) arrival in Fayetteville. And it is evident that this plan was to attempt to draw away the Congregation, as appears from the first sentence in the Bishop's address.

That this was at one time Mr. Hooper's purpose is evident, not only from this allusion in the Bishop's address, but rests upon the testimony of many persons with whom I have been acquainted, most of whom are now dead.

I was told by my Father that Mr. Hooper had appointed a service in which he proposed to preach a sermon to the Congregation, explaining the reasons of his course, and inviting those who agreed with him to follow him in his departure from the Church, but that he changed his purpose before the time of meeting, and preached a sermon on some ordinary topic to a very large Congregation, to the disappointment of a great many persons, who had come to the meeting from motives of curiosity and a desire, as they said, "to see the fight." The reason of this change of purpose on the part of Mr. Hooper, my father did not tell me. But I have been informed by two persons, Messrs. Chas. T. Haigh and Chas. P. Mallett, both now deceased, that it was owing to a remonstrance of my Father, at an interview with him, in which he gave it as his opinion that if he could not use the formalities of the Church, it was his plain duty to abandon his office and not attempt to draw others after him. Mr. Hooper was convinced by his reasoning and yielded to his advice.

No one who ever knew Mr. Hooper could for one moment doubt that in all this matter he was acting under the imperative dictates of his Conscience. And much as his friends in the Church regretted the loss sustained by the Church by the defection of a minister so cultured in mind and refined in feeling and pious in heart, they never ascribed to him any other than the purest motives in the course which he took. Indeed, it is known that he regarded the act as one which must "sacrifice his worldly prospects and the perfect intimacy of friends with whom he had enjoyed such happy social intercourse."⁴²

In my letter to the Bishop I mentioned that I had heard that some members of the Rev. Dr. Hooper's family thought, if Bishop Ravenscroft had dealt more tenderly with Mr. Hooper, he might have been retained in the Church. In allusion to this the Bp. says:⁴³

"Of the correspondence between him and Bishop R. preceding his withdrawal from the Church, my memory furnishes me with no items beyond what is stated in the Bp.'s "Memoirs". But of this I am most confident that the Bishop always spoke of Mr. H. in the kindest terms; and that Mr. H. openly and repeatedly acknowledged the great tenderness and forbearance with which he was treated. Others may and probably did speak in condemnation of his course, but the Bishop in terms of sorrow only. What effect may have been produced upon Mr. H. by Bp. Taylor's Tract, I know not, but I suppose that it served to confirm him in his already foregone conclusions —

That his mind was long and greatly troubled on the subject, and that he sought help from others older in Theology than himself. I myself can testify: as I heard him once state that he had gone all the way to Alexandria to see if the Rev. Dr. W. H. Wilmer could enlighten him on the subject of Baptismal Regeneration.

"O, Calvinism how many sweet dispositions hast thou soured! how many, right judging minds hast thou perverted! how many tender and scrupulous consciences hast thou sent to the madhouse. Thank God its cruel reign is over and you and I can see in our God, a loving Father rather than an executing Judge!"

Mr. Hooper remained in Fayetteville after his deposition, teaching a classical school and preaching at times in the Presbyterian and Baptist Churches until 182(?) when he returned to Chapel Hill, having been again elected Professor of Languages in that Institution. He remained there in that capacity until 183(?) when he removed to South Carolina and took charge of a school or Academy in Winnsboro. In 18(?) he was elected Professor in the University of South Carolina which office he held until 18(?) when he returned to N. C. and took a Professorship in Wake Forest College. He afterwards united with his son-in-law, J. DeB. Hooper, now Professor of Greek at Chapel Hill in the Conduct of a school at Middleton, Warren County, N. C. From that place he removed to Murfreesboro, N. C. and took charge of a Baptist Female College at that place in the year (?). He afterwards removed to Wilson and assisted Mr. J. DeB. Hooper in a school at that place. In 1860, his son-in-law having established a School for Boys in this town, Dr. Hooper returned to Fayetteville and remained here a year or two during the war. I saw him frequently during that time in the Church. He went back to Wilson on the return of Mr. J. DeB. Hooper to that place, and upon the re-establishment (Organization) of the University of N. C. at Chapel Hill in 1875 he went to that place and ended his long and eventful life there in a Christian death on the (?), 1877.

After the displacement of Mr. Hooper from the ministry of the Church, Bp. Ravenscroft visited this Parish on the 18th of December, as we learn from the following extract from his Journal of 1825:

"Having regard to the destitute condition of the Church in Fayetteville my next visit was to that place where I preached on the evening of Saturday, the 18th of December, the service being performed by Rev. Mr. Mitchell of S. C. and on Sunday the 19th with the usual services, administered the Holy Communion to about 50 Communicants. In the services for the day I was aided by Rev. Mr. Mitchell who preached in the afternoon."

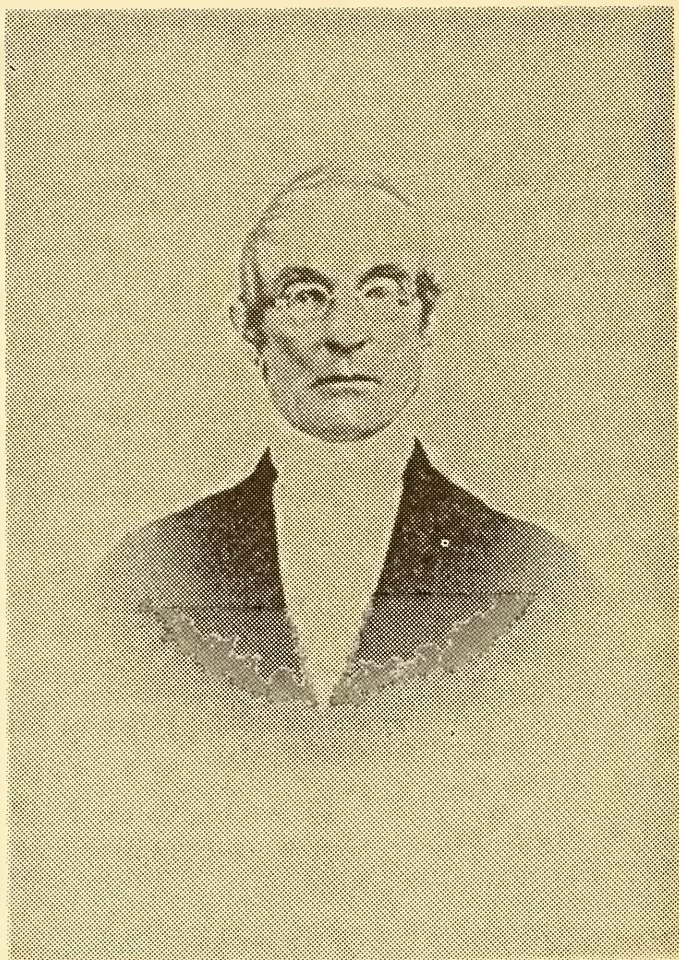
In the same connexion the Bishop speaks of having sent clergymen to Fayetteville, now and then, to officiate up to the date of his address.

1825 — In the Spring of 1825 Rev. Henry M. Mason, Deacon, was put in charge of the Congregation of St. John's, having according to his Report to the Convention of 1825 "Entered upon his official duties no later than the 21st of March" of that year.⁴⁴ The Convention met at Washington. M. R. Wilkings and Jeremiah Tippet were delegates from this parish to the Convention of 1825.

Soon after the adjournment of this Convention Bp. R. made a visit to this parish, arriving in Fayetteville on the 7th of June. The following is an extract from his Journal relating to this visit:

"June 7th left Wilmington for Fayetteville and arrived there the same day.

June 9th — Evening Service was performed by Rev. H. M. Mason after which I preached to an attentive audience. June 10th Evening Service by Rev. Mr. Mason and a sermon by myself. June 11th Examined the candidates for Confirmation at the request of Mr. Mason and after Divine Service by him in the evening baptized one adult, confirmed 6 persons and preached to a numerous congregation. Sunday, June 12th Morning prayer by Rev. Mr. Mason, after which I preached and administered the Holy Communion.



THE REV. HENRY M. MASON, D.D.
RECTOR — 1825 - 1828

In the afternoon the Service was performed by Rev. Mr. Mason, after which I baptized 3 infants and preached."⁴⁵

I find nothing of any consequence in the Parish relating to the year 1825, after this Visit of the Bishop. Mr. Mason, being only in Deacon's orders, it appears that the Bishop took the first opportunity to advance him to the Order of Priesthood. This Ordination took place in St. John's Church Sunday Feb. 12th, 1826, an account of which is given in the words of the Bishop in his Journal to the Convention of 1826:

"My attention was next directed to the Churches in Fayetteville and Wilmington. And as the Congregation in the former place had been dependent on occasional visits from myself and others of the clergy for the administration of the higher ordinances of Religion for upwards of a year, occasion was taken to remedy this inconvenience by admitting their Pastor, the Rev. Henry M. Mason, who had now arrived to the proper age, to the Order of Priests. Having, therefore, received the necessary testimonials in favor of Mr. Mason from the Standing Committee I appointed Sunday 12th of Feb. (1826) for the performance of that duty. I left Raleigh accordingly and was met on the 10th by Rev. Mr. Empie and subsequently by Rev. Richard S. Mason. On the evening of the 11th, Divine Service was performed by Rev. H. M. Mason and a sermon preached by myself.

Sunday, Feb. 12th, Morning Prayer was offered up by Rev. Mr. Empie and a numerous congregation, and a sermon preached by myself; after which Rev. Mr. Henry M. Mason, Deacon, was presented by Rev. Mr. Empie and by me admitted to the Holy Order of Priests; the Rev. Mr. Empie and the Rev. Richard S. Mason assisting in the imposition of hands and in the administration of the Holy Communion which followed.

Monday, the 13th, Evening Service was performed by Rev. Richard S. Mason and a sermon preached by myself. Having spent some days with the members of this congregation and ascertained to my great satisfaction that they had recovered from the shock recently sustained "(i.e. by the Defection of Mr. Hooper)" and that increasing regard subsisted between them and their Pastor, I left them on the 15th for Wilmington, N. C."⁴⁶

The following is from the Carolina Observer:⁴⁷

"At a Special Ordination in this Town on Sunday last the Right Rev. Dr. Ravenscroft admitted to the Holy Order of Priests, the Rev. Henry M. Mason, Deacon, Minister of St. John's Church in this place.

Morning Service and presentation of the candidate by Rev. Mr. Empie—the Rev. Mr. Mason, of New Bern, being present and assisting. Sermon by the Bishop from Cor. 2:4-5."

It appears that after a visit of a week to Wilmington the Bp. returned to Raleigh by way of Fayetteville. He says in the same Journal:

"On the 21st I left Wilmington for Fayetteville and on Wednesday forenoon performed Divine Service in the Church there; after which the Rev. H. M. Mason delivered a lecture to a small collection of the members of the Church. In the evening Divine Service was performed by Mr. Mason, after which I preached to (a) pretty numerous congregation and next day returned home."

It is pleasant to read these words of the Venerable Bishop and to recall these his visits to our town in the now distant past, when he was

sowing the seeds which have since sprung up and grown and brought forth, in the lives of our Fathers and Mothers, fruit we trust unto Eternal Life. I have as I have already said a distinct impression of this Venerable man as he stood in the Pulpit, when I was only 5 or 6 years old, and how mighty he was in his presence as well as word.

He must have been powerful indeed to have been able to command not only the love and devotion of his own people, but also the respect and admiration of the public, who had little sympathy with the church principles which he so boldly proclaimed.

The following extract from the Report of Rev. Mr. Mason to the Convention of 1826 will be of interest:

"That the religious condition of this Congregation is far from being on the decline I have every reason to believe. There is an increasing interest manifested in the liturgy and services of the Church. Our Sunday School is in a flourishing condition. I have made successful endeavors to represent to the poor in our neighborhood the Eminent advantages of them, above all others, of our ordinances and form of worship. We owe a new and handsome set of plate to the liberality of the Ladies of the Congregation."⁴⁸

The set of plate here referred to is still in use and is a standing witness of the zeal and devotion to the cause of Christ's Church which has marked the character of the women of this Church from the beginning. Those who have come after—the Daughters and Granddaughters of these women of that day, when the foundations were laid, have not departed from the faith or zeal of their mothers, but have always been first in every good work, which lay within the lines of female duty. We men, whether Priest or Laymen, are obliged to feel the power of their influence—the faith that never flags, and the zeal that never wearies, and the spirit of self-sacrifice that never shrinks from the path of duty.

At this convention Rev. H. M. Mason and Jeremiah Tippet were elected Delegates to the General Convention. In a Report of the Missionary Society to this Convention, it appears that Charles T. Haigh was Treasurer and Rev. H. M. Mason, one of the Board of Managers.

I find nothing of interest relating to this Parish on the Register or elsewhere for the rest of the year 1826 nor until March 1827, when it appears from the Bishop's Journal of that year that the Bishop received notice of Mr. Mason's resignation of St. John's Parish. He says:

"At this time, I received the very unexpected intimation that the Rev. Henry M. Mason intended to resign his charge of St. John's, Fayetteville and on the 19th of March, I received a copy of his letter of resignation, from & after the meeting of this Convention (viz May 17th), with a copy of the minutes of the Vestry accepting the same; so, that Congregation is also vacant and with no immediate prospect of being supplied." Again, "I left Raleigh on the 25th of April in order to visit such congregations as were yet unattended to and lay in my route to attend this Convention" (at Newbern.) "The Church in Fayetteville was the first, where I arrived on the 26th, and on the 28th after the performance of Divine Service by Mr. Mason, I preached in the evening to a very attentive but not a numerous Congregation. Sunday, the 29th, Morning Prayer was offered up by the Rev. Mr. Mason, after which I confirmed 2 persons and preached to a most respectable and apparently engaged audience. In the afternoon the services were resumed and a sermon

preached to the Congregation. Monday, the 30th, Evening Prayer was performed by the Rev. Mr. Mason, after which I preached a sermon to a small but attentive Collection of the Members of this church. The situation of this Congregation at present is particularly irksome. The resignation of their present Pastor, coupled as it is with the recollection of how frequently they have had to encounter the difficulty and the delay of procuring a person to take charge of their Spiritual Concerns, has thrown a damper over their feelings which only a sense of duty can counteract. Upon this they are at present acting in endeavoring to obtain a clergyman to supply the vacancy occasioned by the approaching departure of Rev. Mr. Mason, equally unexpected by them and myself. In this I think they will be successful though hitherto, they have found no one disposed to undertake the charge. In other respects, I have reason to believe that the condition of the Congregation is favorable, that the principles of the Church are better understood and attachment to those principles increased, and though no strong excitement of religious feeling has been manifested, yet considerable interest has been showed in favor of the Sunday School connected with the church and in spreading among the young and the ignorant, to whom access could be obtained, the saving truths of our Holy Religion. May the 1st, I took leave of Fayetteville."⁴⁹

The following Report of Rev. Mason to the Convention of 1827 will enable us to see what was the condition of the Congregation of St. John's at the time of his resignation. After stating that the Baptisms for the past year had been 14 and that communicants were 59, he goes on to say that:

"The orderly deportment of the Congregation during the attendance on Public Worship and the interest they appear to take in the Liturgical Services has been gratifying to their Pastor. Sudden excitements of whatever kind are of suspicious duration, and I am by no means inclined from the want of them among us, to doubt that a Spirit of Piety exists among my flock. Some of our Communicants have removed to a distance, one only has died, and with an error in the last Report I find there has been an increase of 5 in the present year. Under able and zealous teachers our Sunday School prospers and now numbers upwards of 60, who regularly receive catechetical instruction."⁵⁰

One or two points in this Report are worthy of notice: First, that the number of Communicants had not increased since 1820, when Mr. Bedell reported 60. It is probable that this was owing to two causes: mainly, first: that under the excitement of the first founding of the Church, numbers came in who did not "run well," either from want of thorough religious principle or from ignorance of Church Doctrine.

The Record shows that some withdrew from the Church especially after hearing the fearless, honest and uncompromising expositions of Church Doctrine by Bp. Ravenscroft.⁵¹

And then, secondly, the number was diminished by constant removals, which has ever been a cause of disappointment to the Pastor. And then, too, we may suppose that the shock which this congregation had received by the defection of Mr. Hooper and the want of regular ministrations which resulting from the frequent changes of its ministers, would tend decidedly to retard its growth. Taking all things together, that it should have maintained its number of Communicants thro' all these trials, is a proof, I think,

that it was in as sound a condition as could have been expected under the circumstances.

The next point to be remarked is "that able and zealous Teachers" were all this time engaged in teaching the Sunday School. I can myself remember Mr. Mason when Rector of this Parish, and 2 or 3 years after his time, that such men as Jno W. Wright, Chas. T. Haigh, William Broadfoot and Joseph King were regular Teachers in the Sunday School. They were at that time young men but very earnest minded Christians and did much to leaven the minds of the young with love of the Church and a sense of necessity of real heartfelt Religion—that inner state of the Soul, which alone makes the outward rules & ordinances of the Church a real blessing because a means of grace to us.

At the Convention of 1827, there does not appear to have been present any Fayetteville Lay-Delegate from St. John's Church.

This Convention resolved to hold the next Convention in St. John's Church, Fayetteville. Rev. Mr. Mason removed from Fayetteville in the Fall of 1827, his last official act, recorded in the Register, being dated Aug. 5 of that year.

He went from this place to the Diocese of Connecticut.

The following is what I have been able to gather relating to the history of Rev. Henry M. Mason.

In a letter received from Rev. Dr. E. J. Stearns of Easton, Maryland dated March 15, 1879, he says:

"I have seen Mrs. Trippe the daughter of Dr. Mason and learned from her the following facts:

Dr. M. (Mason) was a native of Barbadoes; came to this country at the age of six; graduated at Geneva (now Hobart) College at 15; studied Law & was admitted to the bar at 18; had two "cases" & became so disgusted that he threw up practice; studied Theology and was ordained at 21, by Bishop White in 1823; was Rector successively at Fayetteville, N. C.; Cheshire, Conn. & Salem, New Jersey; came to Easton in 1838 & became Rector of Christ Ch., St. Peter's Parish, Md."

Dr. Mason remained at Easton, as Rector until the date of his death April 25, 1868. Aged 63."

In accordance with my desire to give all the information I can obtain relating to the lives of the Rectors of this Parish, I make some extracts from Papers furnished me by Mrs. Mary Mason of Raleigh, widow of Dr. R. S. Mason, Rector of Christ Church, Raleigh for 33 years.

Dr. Henry Mason was complaining for a week or two before his death. "On Saturday," one of the accounts says, i.e., on Saturday before the second Sunday after Easter 1868, while engaged answering a letter from a Committee of Baltimore Clergy inviting him to hospitality during the Diocesan Convention, he had written, "I have not power . . ." when he was stricken with apoplexy, and in 2 hours was transferred from the Church Militant to the Crown Triumphant. In this brief interval his last words evinced the ruling principles of his life. He was heard to exclaim, 'The unity of the Church interrupted for 300 years; thank God at last.' And again, 'Life's work is done, Welcome Heaven.'

On the day of his funeral the Clergy present met & passed the following Resolutions reported by a Committee:

Whereas, it has pleased the Great Head of the Church to remove from his Earthly Sphere our venerated and beloved brother, the late Rev. Henry M. Mason, D.D.

Resolved; That, while we bow with unquestioning faith to the will of the All-wise Father, we recognize the great loss, which the Church on Earth has sustained in this sudden bereavement.

A profound Scholar, an able Divine, a faithful Experienced Pastor, a gentle loving Brother, has been summoned to his rest.

Resolved: That, the Marked Eminence of our late Associate in the department of languages and his extended & accurate knowledge in Biblical studies & Church history qualified him for distinguished Services to the Church, as his prominence thro' his entire ministry in the Diocesan and National Councils clearly demonstrates.

Resolved: That, while St. Peter's Parish may thankfully review his long & useful Pastorals, extending thro' the Period of an entire generation and while the sorrowing family may find rich consolation in the treasured memories of his pure, unselfish, and endearing character, his brethren in the ministry recall with affectionate gratitude the warm hospitality and loving regard which ever marked his intercourse with them, as well as the bright example he has left behind him, of manly simplicity, straight forward honesty, and rare devotion to his holy calling.

Resolved, further: That, these Resolutions be communicated to the Bishop of the Diocese, the Vestry of St. Peter's Parish and the family of the deceased, and that a copy of the same be forwarded to the Churchman, the Church Journal and the Southern Churchman."

These Resolutions give a just view of the Christian Character, profound learning and fame of the Rev. Dr. Henry Mason. He was for many years, a Delegate to the General Convention from the Dioceses of Maryland, & Easton & was chairman of the Committee on a Standard Bible and on the Prayer Book. I met him at the General Convention of 1853 in New York, and had an opportunity of seeing the high respect entertained for him in that body, and also had conversation with him in which he made very affectionate inquiries after the people of Fayetteville, his former Parishioners.

It appeared that when he left Fayetteville he was only about 22 or 23 years old — yet at that time, he evinced his love of learning as I have heard from my father, who told me that he was a "Bookworm," and this anecdote of Bp. Ravenscroft, that when someone in the Parish told him, "Mr. Mason burnt midnight oil in studying Hebrew." He replied, "He had better be in bed," or words to that effect.

In repairing (Cst.) Christ Church, St. Peter's Parish, Easton, soon after the death of Dr. Mason, the vestry erected in a window of it, the following Memorial Tablet:

"In Memoriano
Vire Reverendo
Henrico Michaeli Mason, D.D.
in hoc Parochio
Per Triginta Annos
Pastori
Obiit Ap. xxv MDCCCLXVIII
AETAT LXIII
Div Rector, Fauste Conditor
Fideleter Pastor"⁵²

It appears remarkable & worthy of grateful thought, that the first four pastors of this Parish, Drs. Judd, Bedell, Hooper, & Mason should have been so distinguished in the History of the Church or in the world of Letters.

Of Dr. Henry Mason, I may say, as (he) himself wrote on the Parish Register of a departed female Saint of this Congregation, Mrs. Thomas Hooper, "In Jesu gremio requiescit."⁵³

After the departure of Rev. Mr. Mason, Bp. Ravenscroft visited this Parish in Nov. 1827. As appears from his address in the Journal of 1828. It is to be regretted that the Bishop in this address departs from his usual method of dealing in detail with each Parish and embraces in one sentence his account of a Visitation of a dozen Parishes.

We have, therefore, no specific account of his visit to Fayetteville. It would appear from his Journal that he left Raleigh for Fayetteville on the 31st of Oct. which would bring him here by Nov. 1st.

He says nothing of any official acts done by him in Fayetteville except such as was "usual," i.e., I suppose, preaching & reading the service. He implies that there was a Rector in this Parish at the time of this Visitation, when we know the Parish was vacant. This grows out of his lumping the account of his Visitation.

And in the Parish Register is recorded the baptism of 3 children by the Bishop on the 11th of Nov., which makes it probable he was here from the 1st of Nov. to the 12th.

There is no record of any Confirmations at this visit.

Bp. Ravenscroft states in his Journal to the Convention of 1828 that "on the removal of Rev. H. M. Mason from St. John's, Fayetteville, I commissioned Mr. Robert Strange, Mr. John W. Wright & Mr. Charles T. Haigh to act as Lay Readers therein on the request of the congregation."⁵⁴

There are some at the present day who will well remember, as well as myself, the efficient and acceptable services which these members of the Church rendered as Lay Readers. They were not only distinguished as men in their several spheres in life and for their zeal and liberality and devotion to the Church as Christians, but also for their literary qualifications, for their excellence as Readers and for their good judgment and taste in the selection of Sermons. This, I think, is not the partial judgment of one who is misled or biased by affection, but the impression of boyhood con-

firmed in manhood and supported by the opinion of the Congregation, which seems from its first foundation to have been distinguished for superior culture of mind and fine literary taste.

All who are capable of forming an opinion on this subject will agree with me in the assertion that few, if any congregations have enjoyed the services of three such good Readers at the same time as those who first held that office in St. John's Church. In this, as in so many other respects, our Fathers in Israel have set an example worthy to be followed, of consecrating the best they had of all kinds to the service of the Lord Jesus — the Author and Finisher of our faith!

1828. On the first day of January 1828 Rev. Philip Bruce Wiley took charge of St. John's, as is distinctly stated by himself in the Parish Register. And here I think it proper to say that the Parochial Record was kept by Mr. Wiley during his term of office, in such manner as to be a model worthy of imitation by all clergymen.

It would have been a great assistance to me in compiling these Records, if the Register had been kept in like manner by all who preceded him. Mr. Wiley was a Deacon at the time of his election to minister in this Church, having been ordained by Bp. Ravenscroft at Edenton on the 30th of April 1826.

It appears by the Register of the Parish that Bp. Ravenscroft was in this Parish in March 1828 and confirmed one person, but there is no notice taken of this visit in the Journal of the Bishop.

It is probable that the Bishop visited this Parish at that time with the purpose of giving the Communion, as Mr. Wiley was still a Deacon at that date.

The Convention of the Diocese met in St. John's Church, Fayetteville on the 22nd of May 1828, and Mr. E. L. Winslow was elected Secretary of the Convention — an office which he held until the day of his death⁵⁵ and in which he made himself most acceptable to the Convention by his uniform courtesy and politeness.

He made it a rule to attend the meetings of the Convention, if possible. And, it will be found I think, in the Record that he was rarely absent from the Sessions of that body during the space of 33 years, up to the time of his death.

The Lay Delegates from this Parish to this Convention were "Hon. Robert Strange, Dr. T. N. Cameron, John Huske, and J. W. Wright." In this Convention a Resolution was passed adding two members, one clerical & one lay, to the Standing Committee; thereby making it a body consisting of 7 members.

Hon. Robert Strange was the lay member elected; Rev. Mr. Wiley was elected a Delegate to the General Convention, which appears strange as he was only a Deacon.⁵⁶

On Saturday the 24th of May, during the session of this Convention, a Confirmation was held at which 4 persons were confirmed. One of these was George E. Badger — a name which has since become famous in this state on account of the greatness of his intellect; the profundity of his legal learning; his logical powers; his general intelligence; the eminent accuracy and finish of his diction; and his inimitable humor. The bearer of this name, after a



THE REV. PHILIP B. WILEY
RECTOR — 1828 - 1830

life of eminence as a man and a Christian, has gone thro' things temporal and now enjoys, no doubt, the things Eternal; and, I cannot forego the pleasure of paying a tribute, in passing, feeble though it may be, to the memory of a man to whom I was much indebted in early life. I had the good fortune to enjoy his friendship and confidence and the hospitalities of his most hospitable home in Raleigh as far back as 1843 & 4.

It was also my good fortune about that time to hear one of the finest efforts of his life — a speech delivered in the County Court of Wake, in a slander case and which probably at this date is known to very few persons.

The remembrance of that speech, as also of others, delivered by him, recalls to my mind, as most applicable to him, the words of Cicero, in his first book *De Ovatere* in which he describes the finished oration and especially these:

*"Accedat eodem oportet lepos quidam facetiaeque et eruditio libero digna, celeritasque et brevitatis et respondendi et lacescendi, subtili venustate atque urbanitate coniuncta."*⁵⁷

Mr. Badger was a diligent student of Theology, and especially of the Writings of Bp. Jewel, Hooker's great master, and was of great Service to the Church in N.C. in resisting by his able writings, the efforts of Bp. Ives to Romanize the Church.

I consider "his examination of the Pastoral" of Bp. Ives, as especially valuable in defense of the principle that National Churches are not bound by any Canons of the Church General except in so far as they express the Catholic Faith and such as they themselves have adopted. But, Mr. Badger was a member of another Parish. It is pleasant to the present Rector of St. John's to know that a son of the Church, so liberal a supporter of it, and so able and fearless a defender of it received the Laying on of hands in this Parish.

At the same time was confirmed Leonidas Polk, who afterwards became Bishop of the Diocese of Louisiana and who was killed in the field as a General in the Confederate Army near the City of Atlanta.

But to return to the history of the Parish.

The following is Mr. Wiley's first Report as Rector of this Parish, as he is called in the Journal, though really incapable of that relation as being only a Deacon.

"The minister of this Church entered upon the duties thereof in January last. Since that time he has laboured but partially and very inefficiently in consequence of debility produced by long and continued indisposition. Yet he trusts his labors have not been entirely unprofitable. A Sunday School Society has been organized and united to the "General Union" and it promises to be sufficient for the necessary purposes of the Sunday School, which now numbers about 80 scholars, most of whom regularly receive instruction in the catechism.

The number of communicants is much less than was reported at the last Convention. This is owing to some error in that Report the increase being greater than the decrease.⁵⁸ There have been seven added while only two have died and one has withdrawn. On the whole there is reason to indulge the pleasing hope that under much discouragement, the number of the

Congregation is increasing and that professors of Godiiness are "pressing forward towards the mark for the prize of their high calling of God in Christ Jesus."

On Sunday the 25th of May during this Convention, Mr. John H. Norment was ordained Deacon.

Mr. Norment was in Salisbury in the Summer of 1828 with Bp. Ravenscroft at the Consecration of St. Luke's Church and appears to have been settled soon after as Missionary to the Churches in Halifax, Scotland Neck, and Windsor, where he remained until about Jan. 1, 1831, when he removed to the charge of the Churches in Pitt & Beaufort Counties and is reported by Bp. Ives in the Journal of 1832 (p. 33) to have taken letters dimissory to the Diocese of Pennsylvania. What became of him after that I have not been able to learn.

Mr. Wiley appears to have been in feeble health at, or soon after, his settlement in Fayetteville. He was with Bp. Ravenscroft at Salisbury in the latter part of the Summer of 1828. In a Report of the Committee of Finance made to the Convention of 1829 and signed by Gavin Hogg of Raleigh, it was recommended that the Bishop appoint some fit person to accompany him in his visitations to those parts of the Diocese which had not been applied to for Subscriptions to Episcopate by Rev. Dr. Hawks, who held this appointment previously.

The Bishop appointed Mr. Wiley to this office who for reasons of health, as well as to do this service, was with the Bishop at Salisbury, Christ Church, Lincoln County and Milton and Warrenton.

The Bp. says in his Journal that he had made an effort to gather the old Churches in Lincoln County (White Haven, Smyrna, & St. Peter's) with the design of putting them under charge of Rev. Mr. Wiley during the months of August & September, who found it necessary to visit up-country for his health.

Whether this was designed for this year only or as a permanent arrangement I have not been able to find out, but the project failed from inability of the Bishop to gather these Congregations together.

They had been formed by "Parson Miller," and after he had become too old to visit them from his residence in Burke County, they declined. In 1848, I preached in the old Log Chapel at White Haven, not far from Beatties Ford, which was then in a dilapidated condition, & I suppose is now entirely in ruins.

Mr. Wiley returned to this Parish by the middle of Oct. & appears from the Register to have been engaged in the discharge of his Parochial duties, without interruption until March 1829, when the Bishop made his Visitation of the Parish. The following words from his Journal to the Convention of that year, though of general application to Parishes visited by him at that time, include the Parish of St. John's. "I left home on the 16th of March and proceeded direct to Fayetteville, where my appointments commenced on the 21st of the month and visited in succession the Churches in Wilmington, New Bern, & etc. in all of which I have abundant cause of thankfulness and praise to Almighty God for the Encouraging aspect of their religious condition and for increasing interest manifested for the prosperity & ad-

vancement of the Church. This is exhibited by the number & description of the persons presented for Confirmation, by the number of new Communicants, by the devout deportment of all & c."⁵⁹

Two of the persons Confirmed in this Parish at that time are worthy to be named and remembered always in it, for their life-long devotion to its interests and to the interests of the Church in N.C. and indeed the whole Church of God. These persons are Edward Lee Winslow and Edward Jones Hale. The first has already been spoken of as the son of that Jno. Winslow, who maybe called the Founder of this Parish and as the Secretary of the Convention of the Diocese from 1829 to March 22, 1863, the day of his death — a period of 35 years, lacking 2 months — a man who in all the vicissitudes of his life which were many & trying was steadfast in his love of the Church and in his efforts to serve it. The other, Edward J. Hale, has by a life of integrity & virtue and by his great abilities as an editor, by his patriotism and love of his Native State, by his genial spirit & devotion to his friends, who at this time, are as many as his acquaintances, in N.C., at least, has made himself a name in N.C., and among many friends elsewhere, which any man may well covet as the best distinction of life — Mr. Hale lived in this Parish from 1825 to 1866 — a period of 41 years. During most of that time he was a Vestryman of the Church and the Records which are preserved show that he was ever active in the discharge of the duties of that office and is well known to have been most liberal in giving to the Church — indeed, I think none more liberal in proportion to his means.

For 15 years of that time, from 1851 to 1866, I was his Rector and am well acquainted with the fact, that he not only gave most liberally to the stated wants of the Parish, but frequently offered money to the Rector for the poor of the Parish, saying that he was too busy to find out himself those who were needy and that he felt it to be his duty to give more liberally on that account. I am aware of the fact that in one case, he authorized a grocer of this town to furnish supplies to the poor that he thought worthy of help, at his expense. On one occasion when applied to for a subscription to a church in Tenn., after hearing the statement of the Clergyman, he handed him a bill which was twice as much as the applicant expected.

It seemed to confuse the clergyman and he actually demurred to taking so much, but Mr. Hale with a genial smile assured him it was all right, and afterwards when referring to it said he would rather have doubled than diminished the amount "in a case of such rare modesty."

Mr. Hale, after the desolations of the war, in which he suffered very heavily in consequence of his fidelity to his people — Gen. Sherman having burnt up his Printing Office & Book Store — found it necessary to remove to the City of New York in 1866 in order to prosecute his business, a step which filled this whole town with deep regret, as well it might. For no man who ever lived in it has done more for it.

He still lives in New York City, as he describes himself one of the "dispersed abroad", an exile from his home, (he still after an absence of 13 years addresses me as his "Dear Pastor") having the good will of all and the prayers of many of his fellow Churchmen & no doubt of many Christians of all names, that the Good God would keep him under his protection until the end and then admit him abundantly into the "Glory of the Kingdom".

Such men as Mr. Hale deserve to be written down as having fulfilled

that fine Maxim of Pliny the Younger, who in one of his letters gives this advice:

"Quatenus nobis denegatur diu vivere relinquamus aliquid quo nos vixisse testemur."⁶⁰

"Since it is denied us to live here very long let us leave behind us something by which we may bear witness to the world that we have lived."

"The good men do is "not always" interred with their bones." And I am sure it will not be so in his case.

For "the righteous shall be had in everlasting remembrance."

I record here in the order of time the fact, which is of some interest, that on the 1st of May 1829, Rev. Mr. Wiley, baptized William G. Broadfoot by immersion.

Charles T. Haigh and Dr. Thomas N. Cameron were his witnesses: It is the first instance of the administration of Baptism by this mode in this Parish, as far as I am informed. I remember, as a boy, to have seen the parties coming from the Creek on a Sunday morning — at the point called at that time the "Horsehole" — near the little Bridge at Anderson's Paper Mill.

Mr. Broadfoot was for many years devoted to the Sunday School. He was my Teacher for some years in the Sunday School — a man who was thoroughly informed about the principles and doctrines of the Church and devoted to its interests.

The Convention met in Salisbury May 23, 1829. The following is Mr. Wiley's Report to that Convention — excepting the Statistical part which may be found on the Register.

"The Spiritual Condition of this congregation is certainly better than it was at the last Report. During the past Conventional year, 12 have been added to the number of Communicants, 3 have removed and one has been called from her services here to the Eternal rest which remaineth for the People of God (Sophia T. Mallett wife of Charles P. Mallett). And those who are left behind seem to have been animated by her example to give greater diligence "in making their calling and Election Sure."

Yet much remains to be accomplished ere the Apostolic precept, "Be not conformed to this world," shall be duly weighed and universally acted upon.

The Sunday School still continues to flourish under the direction of a zealous superintendent and members according to the season from 40-70 attending scholars, most of whom regularly receive catechetical instruction.

The Books used in this School are those published by the "General Union Society" and they are found admirably adapted to the purpose. And to this Institution Connected with its auxiliaries, it is hazarding little to say, we must look as the Nursery of our Apostolic Church. May it receive the fostering Care of the Great Head of the church and be crowned with abundant success.

Collected for the Episcopate	\$110.
Contingent Fund	25.
Missionary	42.

The delegates to this convention from St. John's Church, were Marshall B. Willkings, Ed. Lee Winslow, Thos. L. Hybart, and Edward J. Hale, all of whom were present at this meeting. On Sunday the 24 May at this Convention Rev. P. B. Wiley was admitted to the Holy Order of Priests.

Rev. Mr. Wiley, C. T. Haigh and E. L. Winslow were elected on the Delegation to the General Convention.

The Congregation of St. John's seems to have been unfortunate in the fact that Rev. Mr. Wiley was in Deacon's orders only, nearly the whole time of his Connection with it from Jan. 1, 1828 until May 24, 1829, when he was made Priest.⁶¹ He appears to have resigned the Parish soon after that date. His last recorded act is the baptism of a child on the 24 June 1829, just one month after his ordination to the Priesthood. The next notice we have of him in the Journals is in his Report to the Convention at Wilmington May 1830, as Rector of St. Peter's Church, Washington, N. C. I suspect that he left Fayetteville in the Summer of 1829.

Rev. Mr. Cairns from Wilmington was in the Parish on the 8th of Oct. 1829 to celebrate the marriage of O. P. Stark, a wedding which I well remember to have witnessed at Oak Hill, my father's Country place, 4 miles north west of town.

I remember also to have been present at the burial of Mrs. Marion J. Winslow on the 12th of Oct. 1829, where the Service was read by Mr. C. T. Haigh, Lay Reader.

From these facts I infer that Mr. Wiley had vacated the Parish at that time.

I can well remember Mr. Wiley, at the time he first came to Fayetteville. I can also remember one sermon and one only, which he preached while here, or rather the text: "Why Stand Ye here all the day idle?"

This text & his appearance in the Pulpit while delivering it, is vividly impressed upon my mind, when I could not have been more than 8 years old. It is a singular instance of a truth which I suppose everyone knows, that some things and especially some words of God, fasten in the mind of Childhood and are tenaciously retained throughout life.

What it is at the time that opens the mind to the deep impression, we cannot tell. It may be in the case of the Word of God, the Spirit laying the foundations of the After Life.⁶²

I can also remember Mrs. Wiley his wife — at that time a young and beautiful woman. If my memory serves me she acted as organist of St. John's or at least often played upon the organ in the Public Service. It was my good fortune in after life to become thoroughly well acquainted with her at Valle Crucis, Ashe County, where she resided some time at the Mission School founded by Bp. Ives and afterwards as my Parishioner in this town. And it gives me pleasure to say, now that she has gone to the rest of righteous souls, that she was so endowed with beauty of person by nature, was also richly endowed with the gifts of grace, which she used in behalf of Christ and his Church.

Mr. Wiley was born in New Bern, N. C. Aug. 13, 1804, was ordained Deacon by Bp. Ravenscroft April 20, 1826 at Edenton, married by the same to Miss Claudia C. M. H. Gregory, Oct. 26, 1826.

He appears to have begun his ministry at Elizabeth City where he was Aug. 27, 1826 on a visitation of Bp. R. (Bishop Ravenscroft) and made a report from that place to the Convention which met at New Bern May 17, 1827. He came to Fayetteville as above stated Jan. 1, 1828 and remained here until July or Aug. 1829. In May 1830 he was in charge of St. Peter's Washington, St. Thomas' Bath & Trinity, Beaufort. In May 1831, he was in charge of Elizabeth City, the second time, where he appears to have remained until May 1834 — I think he was at Hillsboro — a short time, whether as Rector or not I do not know. He then took charge of Pittsboro where he remained until Nov. 1838 when he resigned and went to Wadesboro taking charge there in March 1839.

I am not able to say how long Mr. Wiley remained at Wadesboro, but he appears to have resigned the Rectorship of that Parish before May 1840, at which time he makes a Report to the Convention, as "late Rector" of Wadesboro.

His health entirely failed there and he returned to Pittsboro, then occupied by Rev. Mr. Thurston, and there died on the 19 of Aug. 1840.

At the Convention of 1841 in Wilmington the following resolutions were offered by Rev. Mr. Thurston and unanimously passed:

"Resolved unanimously — That the Convention views with feelings of unmingled grief the afflictive dispensation of Divine Providence that has removed from the scene of his earthly labors, our Beloved brother in the Ministry, the Rev. Philip B. Wiley.

Resolved — That the Secretary of the Convention be instructed to forward a copy of the above resolution to the widow of the deceased accompanied by the assurance of the warmest sympathy of the Convention under this severe stroke of affliction."⁶³

Bp. Ravenscroft visited St. John's on Nov. 22, 1829, as is stated in the Parish Register in the handwriting of the late John W. Wright under the head of Baptisms — the Bp. having at that visit baptized a number of children in the Parish, then vacant. There is no record of this visit by the Bishop — i.e., no printed record, he having died in March 1830, at Wilmington. There is no record in the Parish Register of any confirmations at that Visitation.

1830. The Rev. William George Henry Jones took charge of this Parish in March 1830 as stated by himself in his Report to the Convention of May 1830, which is as follows:

"The Rector of St. John's Church Fayetteville reports that he commenced his labors in this church about the first of last March. The Congregation has been deprived for several months of regular ministrations, the effect however of this privation has been less felt. in consequence of regular and zealous Lay Reading.

The Rector has had but little time as yet to ascertain the real condition of his charge, but from its present aspect believes it to be improving.

The Sunday School is flourishing — numbers 106 scholars. The average number that attend — from 70 to 80.

And from an examination recently held, we are encouraged to look to this Nursery of piety as the most promising and fruitful source of enlarging the borders of our Zion.

In addition to the flourishing state of our Sunday School, the Ladies of the Sewing Society have organized a School of Industry which during the last 4 months has been in successful operation. Its object is the relief and education of distressed and indigent children.

The School at present Consists of 9 children, 3 of whom are supported by the managers; these are taken from their parents and are bound to the Society until they attain the age of 18.

Miss Braddy, a qualified Communicant of the Church, superintends this laudable and benevolent Institution. The improvement which the children have already made sufficiently manifests its utility and leaves no room to doubt the most favorable and ultimate result." Number of Communicants reported 57.

The following were elected delegates to the Convention of 1830 — Hon. Robert Strange, Charles P. Mallett, John W. Wright, E. L. Winslow, the last three of whom together with the Rector attended the Convention, Mr. Edward L. Winslow delegate to the General Convention at this meeting. I find nothing of special interest on record during the Rectorship of Mr. Jones, which lasted about one year or 14 months, except the fact that he baptized during that time 27 infants and 10 adults. Among the Adults was Mary Guin, who is reported under date of 1830 to have been baptized by immersion in Cross Creek — the second instance in the history of this Parish.⁶⁴

Mr. Jones remained in Fayetteville until about the 1st of May 1831, the last record being the burial of William S. Winslow, child of Edward Lee Winslow, aged 2 years, on the 4th of May 1831. He does not appear to have attended the Convention which met that year in Raleigh on the 19th of May, nor to have made any report to it.

I have no certain information in regard to Mr. Jones either before or after he left Fayetteville, except that he was a Virginian by birth and came from that state to this, and after being settled here, married a Miss Alston, I think, from that state also; and after he left here I heard of him more than 15 years ago in Memphis, Tenn. He was then very poor if I remember rightly and without pastoral employment. I think he is now dead.

I have a very distinct recollection of Mr. Jones in his personal appearances, but remember nothing of his ministrations in the Pulpit. He was a very tall man, black-haired and black eyed with a quick short step and some defect in his eyesight.

One reminiscence I record here, because it gives occasion to speak of two members of St. John's Church who are remembered with pleasure by all that survive them in our Church & who were associated with them in the palmy days of the past.

I remember to have seen Mr. Theodore Cox with Mr. Thomas Sanford pass the old Ravenscroft Academy (the house now occupied by Sheriff Hardie) a few days after Mr. Jones came here to obtain his services in celebrating the marriage of Mr. Cox with Miss Mary Halliday, one of the most beautiful women I ever saw. She was the sister of Margaret Halliday, who a few months afterwards was married to Mr. John W. Sandford by the same clergyman. Many now living remember Mr. Sandford and his wife — both of them life-long members of St. John's whose wealth contributed to its

support and whose elegant & hospitable home⁶⁵ was the scene of many joyous meetings & visitings of the young & fashionable of a day that is past.

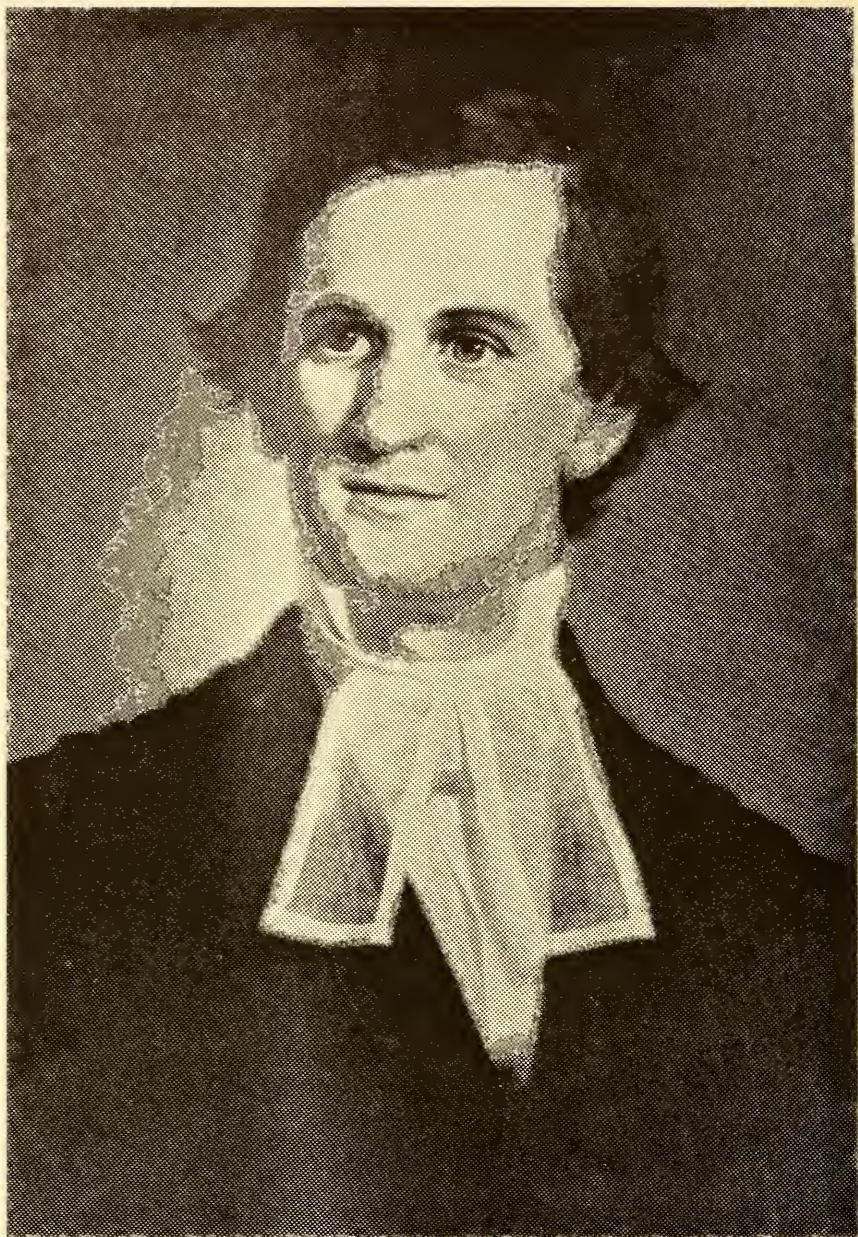
Mrs. Sandford was a model of refinement of manners and of all wifely accomplishments, noted for the sweetness of her temper and unfailing cheerfulness of spirit amid all of the wearing and vexing trials of a large household.

She entered into rest in Dec. 1860, in time to be saved from the miseries of that 4 years of Civil War, in which was swept away the wealth of her husband and by which he was reduced at one time to destitution of the comforts of life — such a lack of his usual comforts as I think shortened his life. But it gives pleasure to me, his Pastor and friend, to say that never did any one exhibit under like circumstances more patient & uncomplaining submission to the will of God and a higher & noble — Spirit of independence — the more striking because he was naturally of a quick temper, and had always been used to luxurious living, which tends always to demoralize inferior characters.

My opinion of the Christian character of Mr. Sandford, was much raised by his admirable conduct under the trials of the last few years of his life and it gives me the greatest satisfaction to remember how when the last great trial came, he calmly and meekly resigned himself to the Will of his God and went out of Mortal life with the grace & dignity of a dying Christian. He died in June 1870.



THE REV. JARVIS B. BUXTON
RECTOR — 1831 - 1851



THE REV. JOSEPH CALDWELL HUSKE
(In his early ministry)

Sunday Morning. 5 o'clock A.M. March 31st 1847-

This day, in the providence of God, am I to be called to the office of Deacon in his Holy Church, - a sacred office involving responsibilities which no man, nor even Gifford, can possibly discharge without the help of God. It is therefore devoutly that I bow my knees unto the Father of Spirits, to beg for grace to help in time of need. I read the Spirit of Christian Primitives, that simplicity of mind & temper which followed the Saviour, at his call, without hesitation. I would come before the throne of his Grace, and pray thro' the name of Jesus Christ.

O the Eternal & immortal God. The Father of our Lord Jesus Christ. and of all them who believe in Him:- from whom alone cometh every good & perfect gift. - Hear the prayer of thy Servant who now draws near to thee, trusting in thy mercy and goodness promised thro' thy Son's name. Will thou be pleased to prepare me for the work which is before me. Give me a feeling of deep devotion to thy glory and thy Kingdom. Enable me to labor with heart in thy Holy Church, with that zeal, energy, perseverance & devotion of heart which will be effectual to the salvation of souls and the securing my own glory in the world to come. Grant O God, that when I have preached to others, I ^{myself} may not be a cast away.

— FOOTNOTES —

Title page — Latin translation: "For what is the worth of human life, unless it is woven into the life of our ancestors by the records of history? Moreover, the mention of antiquity and the citation of examples give the speech authority and credibility as well as affording the highest pleasure to the audience." (1976 Editors obtained from the Dept. of the Southern Collection of the University of North Carolina: Cicero. Orator Translated by H. M. Hubbell, Vol. V of Cicero, Edited by E. H. Warmington, 28 Volumes. London: William Heinemann Ltd., 1967.)

- ¹Sketch of St. James Parish, Wilmington, by Col. James Burr.
- ²Braintree & Quincy (Mass.)
- ³Letter of Rev. Ed. Winslow in the possession of Mrs. E. W. Wilkings.
- ⁴See Handbook of the General Convention 1785-1877 by William Shepherd Perry D.D., L.L.D., Bishop of Iowa & c.
- ⁵See Subscription Book of St. John's Ch. among my papers for Salary of Minister 1818 & 1819, in which are the names Dr. Benj. Robinson, Beverly Rose, Geo. McNeill & others — non-Episcopalians.
- ⁶Journals of 1817 & 1818, p. 8, Printed by order of Convention, by Carney & Ward, 1821, Fayetteville, N. C.
- ⁷Some of these persons, as Messrs. Jno. Huske & Louis D. Henry were not confirmed until after Mr. Buxton came here in 1831, but were deeply interested in the church and supporting of it in every way.
- ⁸See Parish Register for first Communion, without date.
- ⁹Dr. Huske wrote 1918 by mistake (1976 Editors).
- ¹⁰See Wheeler's History of N.C., p. 110.
- ¹¹See Journals of 1817 & 1818.
- ¹²These persons, however, were not born & raised here as I was.
- ¹³See Alderman's Oration, 1894 (probably meant 1794).
- ¹⁴Many descendants of the Rev. Joseph C. Huske are still receiving those divine offices in this church — (1976 Editors).
- ¹⁵Latin Translation: "Corona" means crown.
- ¹⁶Latin Translation: "Alas, what a change there was afterwards in that bishop."
- ¹⁷Latin Translation: "May he rest in peace."
- ¹⁸Latin Translation: "May they rest in peace! May they rest in peace! Until the time when the Savior comes."
- ¹⁹See Parish Register under various heads.
- ²⁰See Journal of Convention 1819, p. 9.
- ²¹See Journal of 1819, p. 6 at bottom.
- ²²See history of the Change, Journal of the Convention for 1836 at Newbern, p. 38.
- ²³See Journal of 1819, p. 9 & 10.
- ²⁴Elected United States Senator in 1831. See Wheeler's History, p. 336.
- ²⁵See Parochial Report of Mr. Bedell to the Convention of 1820; Journal of 1820, p. 6.

- ²⁶See "The Constitution & Bye Laws of the United Female Benevolent Society of North Carolina & c.", Fayetteville. Carney & Dismukes, 1820.
- ²⁷Journal of 1820, pp. 6 & 7.
- ²⁸A newspaper published in Fayetteville in 1820 by Carney & Dismukes was put into my hands by Miss Kate Ochiltree, Aug. 19, 1887(?). The words "obituary" & "Communicated" are scratched out in the slip cut from the Newspaper of the day. There is a discrepancy between the Statement of this Slip and the Parish Register as to the date of death and burial of Mr. Winslow. The Register in the hand of Mr. Bedell gives "29th of November" as date of death & "30th" as date of burial.
- ²⁹Mr. Bedell, Dr. Empie, & Duncan Cameron constituted this committee.
- ³⁰Memoirs of the life of Mr. Bedell by Rev. J. H. Tyng (or Lyng ?), p. LXVIII.
- ³¹For the subsequent history of the life of Mr. Bedell & a knowledge of his abilities as a Preacher, see Dr. Tyng's Memoirs.
- ³²See Journal of 1822, p. 27.
- ³³See File of the Observer in Peoples Bank.
- ³⁴See Journal of 1824.
- ³⁵See Parish Register, Baptisms.
- ³⁶Journal of 1824, p. 14.
- ³⁷Journal of 1824. p. 25; Relates to his agency in collecting funds for Gen. Theological Seminary.
- ³⁸Mrs. Harding, his sister-in-Law.
- ³⁹This is an allusion to the fact that Mr. Hooper when about 15 years old, pointed a Pistol in Sport, at his cousin, a Miss Alves about his own age, not knowing that it was loaded, fired it & killed her instantly. A sad instance of youthful folly which embittered his life.
- ⁴⁰See Journal of 1825, p. 9.
- ⁴¹See Journal of 1825, p. 16.
- ⁴²Extract from a letter of W. H. Harden to me, dated 1878.
- ⁴³Another Extract from the letters of Bp. Green above mentioned.
- ⁴⁴According to the same Report there was nothing of consequence to report to the Convention from that term up to the date of the meeting of the Convention.
- ⁴⁵See Journal of 1826, pp. 8 & 9.
- ⁴⁶See Journal of 1826, p. 12 & 13 — Hillsboro.
- ⁴⁷Feb. 15. 1826 (Fayetteville, N. C.)
- ⁴⁸See Journal of 1826, p. 21.
- ⁴⁹See Journal of 1827, pp. 14 & 15.
- ⁵⁰See Journal of 1827, p. 30.
- ⁵¹In the Journal of the Bp. of 1827 above quoted, he reports 2 confirmed in St. John's Church. On the Parish Register the names of these persons are given in pencil after Mr. Mason's careless fashion and a note added, "The Requisitions of the Bishop were such that 5 others withdrew." Mr. Mason was in the habit of having his candidates examined by the Bishop.

52Latin Translation:

In Memory
of the Reverend
Henry Michael Mason, D.D.
in this Parish
for thirty years
Pastor
Died April 25, 1868
Aged 63
Rector, Trusted Counselor
Faithful Pastor

53Latin Translation: "May she rest in the bosom of Christ."

54See Journal of 1828, p. 14.

55Except 1839, 40, & 41 when he was prevented by ill-health or business from attending to the duties of the office; E. J. Hale was elected in 1839, Rev. John Singletary in 1840, and E. J. Hale again in 1841.

56This, however, was strictly constitutional since that Instrument confers the right to Elect 4 Clergymen as Delegates. The Rule, however, has been to Elect Presbyters, I think almost invariably.

57Latin Translation: "To this there should be added a certain humour, flashes of wit, the culture befitting a gentleman, and readiness and terseness alike in repelling and in delivering the attack, the whole being combined with a delicate charm and urbanity." (1976 Editors obtained from the Dept. of the Southern Collection of U.N.C. this translation from Cicero. De Oratore. Volume 1. Translated by E. W. Sutton Volume III of Cicero. Edited by E. H. Warmington. 28 Volumes, London: William Heinemann Ltd., 1967.)

58No. reported in 1827, being 59; in 1828, only 50 (or 58).

59See Journal of 1829, p. 10.

60Latin Translation: " . . . since it is not granted us to live long, let us transmit to posterity some memorial that we have at least lived." (1976 Editors obtained from the Dept. of the Southern Collection of U.N.C.: Pliny. Letters. Translated by William Melmoth. 2 Volumes. London: William Heinemann, 1915.) Also, the Rev. Joseph C. Huske's translation is stated in the Mss.

61It may be added that his health appears to have been very delicate all the time of his Rectorship here.

62We cannot be too careful and painstaking in instilling into the minds of our children, not only the truths of the Scriptures but the very words themselves, "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto Salvation through faith which is in Christ Jesus." (2 Timothy 3:15)

63Journal of 1841, p. 23.

64Mr. Wiley baptized William G. Broadfoot by immersion on May 1st, 1829.

65Now the Woman's Club on Heritage Square — (1976 Committee).



UNIVERSITY OF N.C. AT CHAPEL HILL



00025333700

This book may be kept out one month unless a recall notice is sent to you. It must be brought to the North Carolina Collection (in Wilson Library) for renewal.

